

T H E

LITERARY AND BIOGRAPHICAL

M A G A Z I N E,

A N D

B R I T I S H R E V I E W,

For F E B R U A R Y, 1794.

MEMOIRS OF EDWARD GIBBON, Esq.

WITH AN ELEGANT HEAD.

MR. GIBBON was descended of a very ancient family in Kent; the younger branch from which he sprung, having settled at Westcliff, near Dover, the latter end of the sixteenth century, which estate descended to Edward Gibbon, one of the South Sea directors, who was grandfather of our historian, member of parliament for Petersfield, and who purchased the manor of Buriton, in Hampshire, and settled there.

Our Mr. Gibbon was born at Putney, in 1737, and was sent at a very early age to the grammar school at Kingdon, from whence he was removed to Westminster-school.—As soon as young Gibbon had finished his education there, he was sent to complete his studies to Laufanne, in Switzerland, where he was put under the care of the father of the present Mrs. Neckar, with whom he lived ever after on the most friendly terms.

About the year 1768, he returned

to England, and took possession of his paternal estates. A few years after, he attached himself to the then minister, Lord North, was chosen a member of parliament, and appointed a lord of trade. Notwithstanding Mr. Gibbon's talents, neither as a senator or a statesman did he ever distinguish himself. As an historian, he has shone eminently conspicuous. The first volume of his History of the Decline and Fall of the Roman Empire appeared in 1776, and two more volumes in 1782. His work is a valuable present to the republic of letters. His learning appears unexampled, his mind penetrating and sagacious, and his talents for ridicule agreeable and exquisite. Upon the subject of Christianity he has indulged great latitude, which has raised him, especially among the divines, a great number of opponents. A pamphlet, which he wrote in reply to their attacks, added considerably to his literary reputation.

Vol. XII.

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On

On the resignation of Lord North, Mr. Gibbon lost both his place and his seat in parliament, and returned to Switzerland, where he composed the fourth, fifth, and sixth volumes of his history, which were published in 1788.

About three years ago he returned to London, on a visit to his friends, and was particularly domesticated in the house of Lord Sheffield. Some little time before his decease, he underwent the palliative operation for the hydrocele; but the immediate cause of his death was the gout in his stomach. The night before his death, he conversed with great gaiety, remarking that there was a probability of his enjoying thirteen or fourteen more years of life; but had not been long in bed, before he was seized with excruciating pain, endeavoured to swallow some brandy, but in vain, and in a few minutes expired. He died December 26, 1793. His remains were deposited in the mausoleum of Lord Sheffield's family, in Sussex, at whose feat he

had passed great part of his time for the last twenty-five years, when he was not in Switzerland.

Mr. Gibbon possessed great and uncommon strength of memory, and a mind as well stored with knowledge as any man of his age. His conversation was lively and entertaining. He has left behind him a library, which, with his other property, he has bequeathed to a young Swiss gentleman, to whom he was remarkably attached. Some papers, we are informed, are found, containing memoirs of his life and writings. Mr. Gibbon was a member of the Literary Club.

Besides his history, we have a little book, written by him, under the title of an Essay on the Study of Literature, written originally in French, in 1761, and addressed to his father, an English translation of which was given in 1764. Of his history it is needless for us to speak; that, and the various criticisms on it, are in every body's hands.

B I O G R A P H I A N A;

OR, ANECDOTES OF ILLUSTRIOUS PERSONS.

NUMBER XXIII.

Admiral BOSCAWEN.

THIS excellent epitaph upon this celebrated naval commander, appeared soon after his death. It is not that which is upon his monument in Cornwall.—Many passages of it seem applicable to our present situation.

Stop and behold!

Where lies

(Once a stable pillar of the State)

Admiral EDWARD BOSCAWEN;

Who died

January the 10th, 1761,

In the fiftieth year of his age;

Equally in the lustre of renown

As in the meridian of life.

His birth, though noble,

His titles, though illustrious,

Were but incidental additions to his greatness;

Be these therefore the lesser theme of heralds,

Whilst the annals of adverse nations,

If they faithfully record

What our own history

Proud to adorn her page,

Must perpetuate;

Shall even to late posterity convey,

With what ardent zeal,

With what successful valour,

He served his country,

And taught her foes to dread

Her naval power.

Also,

What an inflexible attachment to merit

Flourished beneath his happy auspices;

What

What an assemblage
Of
Intrepidity, humanity, and justice,
United
To form his character,
And render him
At once beloved and envied.
Yet know, insidious Gaul!
Howe'er our grief
May seem to give thee present
exultation,
Yet even after death,
BOSCAWEN'S triumph
Shall to succeeding ages stand
A fair example,
And rouse the active sons of Britain,
Like him,
To dart the terror of their thunders
On Gallic perfidy!
So shall the conquests which his
deeds inspired,
Indelibly transmit his virtues
(A blaze of martial glory)
Far beyond
The mural epitaph,
Or,
The local and perishable monuments
Of brass or stone.

When the admiral was appointed commander at the Nore in the Royal Sovereign, many inferior officers and common sailors were sent down to him. By his superior knowledge of the coast of this country, he stationed many of them in brigs and small vessels along the creeks and bays of the islands towards Suffex, and most effectually prevented any inroads and excursions of the French upon our coast.

LORD LYTTELTON.

The friends of the learned and ingenious author of the History of Henry the Second, were much displeased with what Dr. Johnson said of him in his Lives of the Poets. Johnson, however, made an offer to a very near relation of his to write his life. This was refused. A particular friend of the late Mr. Shenstone's, now living, thinks the account of the envy excited in Lord Lyttelton's mind by Mr. Shenstone's

grounds, is truly stated in the Lives of the Poets. Lord Lyttelton's littleness of mind, in writing a letter of thanks to the Reviewers for their favourable opinion of his Henry the Second, is surely very reprehensible. His nicety in the punctuation of his book was very foppish. Dr. Johnson declared to a friend of his, that he had kept back a very ridiculous story respecting Lord Lyttelton's application to the late Dr. Doddridge; and he used to say, that Lyttelton had behaved insolently to him; and that the late Lord Chesterfield had said, that he could never go to Frederic Prince of Wales's levee as long as Lyttelton was there, he had behaved so insolently to him. With all these foibles, however, Lord Lyttelton was a very excellent man. His friends, in early life, had endeavoured to make him an infidel; they were not, however, successful in their endeavours: and his lordship's tract on the conversion of St. Paul, remains no less a lasting monument of his ingenuity than of his piety. Lord Lyttelton used always to declare to his friends how much happier he imagined he should have been had he been brought up to some profession, than to have hung loose upon life as he did, without any particular destination. He said, he always felt the want of some regular task imposed upon him. Many persons, of much less mind than this learned nobleman, would declare the same thing, were they as ingenuous and as free from disguise as he was. The completest picture of the miseries of an independent and undesignated life, is drawn in Regnaud, the celebrated French comic poet's History of his own Life and Travels, prefixed to his dramatic works. He says how much happier he should have been had he floated through life *sur les douces ailes d'une profession*. Very few minds possess sufficient activity to employ themselves without necessity, and without motive; and parents decide ill

for their children, who do not designate them for some trade or profession from their earliest life. By the Athenian law, a parent who had not educated his son to some calling or office, was not entitled to pecuniary relief from him, if at any time he should become poor and distressed. Lord Lyttelton was once appointed Chancellor of the Exchequer; he was, however, so bad an arithmetician, that the numbers of the sums were written for him in letters. Lord Lyttelton was a famous scholar at Eton. It is wonderful how in that, and indeed in all of our excellent classical seminaries of learning, arithmetic is neglected, unless the parents of a boy require it.

Cardinal RICHLIEU.

The modern French are, it seems, never to strike out any thing original. After having rung all the changes upon the Grecian and Roman names, rites, and ceremonies; they have adapted an idea from Cardinal Richlieu, which, had they known to have originated from him, from their affectation of hating royalty, and every support of it, they would perhaps have treated with contempt. The National Assembly have decreed, that for the future all instructions shall be given to young persons in the French language only. Richlieu made the same regulations for the college that he built and founded in his native town of Richlieu, in Poitou. See the Longuerana.

BERTAUD.

How many persons in the world may say with this elegant writer,

*Felicité passée
Qui ne peut revenir
Tourment de ma pensée*

Que n'ai je en te perdant, perdu le souvenir.

*Ah! pleasure past, that never can return,
O how thou still torments my aching
brain!*

*Into oblivion quick, O quick return,
And let not memory increase the pain.*

LA PEYRERE.

On this too celebrated author of the *Treatise of the Præadamites*, who had often changed his religion, the following epitaph was made. It reminds one of some late lines upon a celebrated modern historian.

*La Peyrere ici gyt, ce bon Israelite,
Huguenot, Catholique, enfin Præadamite;
Quatre religions lui plûrant a la fois,
Et son indifférence étoit si peu commune,
Qu'après quatre vingt ans qu'il eut a faire
un choix*

*Le bon homme partit, & n'en choisit
pas une.*

*Here Peyrere lies, Præadamite,
Protestant, papist, Israelite;
Four sects at once this good man try'd,
(With one most men are satisfy'd)
Whilst for his doubts he sought relief,
(His doubts exceeding all belief)
At eighty years he life resign'd,
But had not then made up his mind.*

Into what embarrassments and mischiefs does vanity and a love of scrupulosity often lead! J. J. Rousseau had originally intended to take the common side of the question respecting the effects of arts and sciences upon the morals of mankind, but was advised by a friend to take the side he actually took, the paradoxical one. Most of the egarements perhaps of the understanding of this great genius are to be attributed to this circumstance.

LAZARO de BUONAMICO.

It is said of this celebrated teacher of rhetoric, that being once present when a demoniac was brought to be dispossessed, he asked him what was the best verse in Virgil, he replied,

*Disciti justitiam moniti ac non temere
divos.*

Learn to be just, and venerate the gods.

On being asked what was the worst verse in that celebrated writer, he said,

*Flectere si nequeo superos acheronta mo-
rebo.*

If heav'n refuses me, I'll hell intreat.

CASSENDI.

As this great philosopher was one day

day walking in the fields near Digne, in Provence, he saw a man in the hands of the officers of justice, whom they were going to take to prison as a conjuror. Gassendi's curiosity was picqued at this account, and he desired the officers to leave the culprit with him, that he might examine him at leisure. To this they consented. "My good friend," said he to his prisoner, when they were alone, "have you really made any compact with the devil? If you will confess this honestly to me, I will give you your liberty; if you do not, I will put you again into the hands of justice." "Indeed, Sir, to tell you the truth," replied the culprit, "I do really every day present myself at one of the devil's meetings. A friend of mine once gave me a box, containing a certain balsam, which procures me that distinction; and it is not three years since I have become a complete conjurer." "You must then, my good friend," says Gassendi, "shew me some of this balsam, that procures you this extraordinary favour: I wish to participate of it with you, and in your company." "That depends entirely upon yourself," says the conjurer. "I will take you there this evening at midnight."—At the time appointed, the magician draws out of his pocket a box, containing an electuary. He takes a small piece of it himself, and gives the other to Gassendi; tells him to swallow it, and to lay himself near him near the chimney; assuring him at the same time, that a devil would soon appear to them in the shape of a large black cat, and take them together to the infernal assembly.—Gassendi puts the piece of electuary, which his friend had given him, into his pocket, pretending, however, that he had swallowed it, and lays himself down by the fire-side near his friend, whom he had seen take a piece of the electuary of the same size with that which he had given him. The forcerer fell asleep soon afterwards, and became convulsed

and talked much to himself. Three or four hours elapsed before he awoke; he then told Gassendi with what distinguished honours they had been treated by the demoniacal assembly; and that in particular the goat (one of the supposed infernal spirits) had received Gassendi in the most gracious manner. Gassendi, pitying the situation of the mind of his infatuated prisoner, convinced him of his error. He gave some of the electuary to one of his dogs, who became convulsed soon afterwards. He procured his prisoner his liberty, who became afterwards an useful and a peaceable citizen, never pretending to be wiser or better than his neighbours. Had not the poor deluded creature, fallen into the hands of such a man as Gassendi, he would have been burnt alive as a forcerer, and might, perhaps, in consequence of his sufferings, have become a martyr, and founded a sect.

Cardinal RICHELIEU.

On receiving a present of a book from Le Jay, he wrote in it, "*Accipi, legi, probavi. Card. Richelius.*" A favourite maxim of this great man was, that, in general, an unfortunate and an imprudent person were synonymous terms; this will be true nineteen times out of twenty. Whoever will have the honesty to descend into his own breast, and scrutinize himself fairly, will in general find, that most of his own misfortunes have been owing to his folly, his rashness, his conceit, or his neglect of taking proper measures, that his own consideration, or the advice of others, might have suggested to him. That wonderful piece of art, the mausoleum of this great minister at the Sorbonne, at Paris, has been spared by the modern Goths of that city. It has been taken from the church, and deposited in the gallery of the Louvre. What is become of the very fine portrait of him at the Sorbonne is not known; Philip de Champagne was the painter. The sketch, however,

however, of it, by the same master, is now in London. It belonged to Sir Joshua Reynolds, and is now in the possession of William Morland, Esq. and exhibits such an idea of the grace and elegance of the figure of Cardinal de Richlieu, as one should hardly have expected from a churchman and a literary person, did not one recollect that the Cardinal was originally intended for the army, and did not enter into orders till his brother had given up the bishopric of Luçon, in Poitou, to become a Carthusian monk.

Cardinal de LYON,

Richlieu's brother, was drawn out of his retirement in a convent of Chartreux by his brother, against his will, to become a cardinal, archbishop of Lyons, and lord great almoner of the kingdom of France. With all these dignities he was, however, so little pleased, that he used to say how much happier he was as brother Alphonso, than as his eminence of Lyons. He desired to be buried in the common burying ground of the hospital at Lyons, with this inscription upon the stone placed over him: "Pauper natus paupertatum vivi; pauper morior, & inter pauperes sepeliri volo."—He was extremely pious and charitable, and was the good shepherd of the flock over which he presided. He was continually writing letters from Lyons to his brother at Paris, intreating him to give up his places and dignities, and take care of his immortal part. The Cardinal at last ceased to open his letters. Cardinal Alphonso brought chocolate into great use amongst his countrymen. He had been for a long time hypochondriacal, and was cured by drinking it. This liquor, it seems, is found extremely nourishing by the ladies in the West-Indies, who soon lose their health, and are unable to eat any thing solid; they become fat upon drinking it.

Sir ROBERT WALPOLE.

This celebrated minister lost a wager to Mr. Pulteney, in the House of Commons, upon misquoting *nulli pallescere culpa*, instead of *nulla pallescere culpa*. How many wagers have been lost upon the book in which the following line is, some persons giving it to Virgil, others to Homer, others to Juvenal, &c.

Incidit in Scyllam qui vult vitare Carybdem,

It is in a Latin poem, called *Alexandreides*, written about the seventh or eighth century.

Where is the celebrated adage of

Quos Jupiter vult perdere, prius dimentet?

CLEMENT the Eighth,

Used to give as a toast, after dinner, "Cacciare i Tramontani di nostri Italia."—"May the Tramontaners be driven out of Italy." A toast which may at present be given in that country, about to be invaded by the present French. The French have, however, always been unlucky in that country to this day. A term of the greatest reproach to any one, next to calling him a drunkard, is to call him un Monfu, a Mounseer as we used to call him a Frenchman.

URBAN the Eighth.

His relations, the Barberini, pillaged the Coleseum, and other ancient edifices at Rome, for stones for their palaces. Pasquin said on the occasion, "Barberini fecerunt quod non fecerunt Barbari."

C U J A S.

This great lawyer put upon his sun dial,

Ut Cuspis, dum vita fuit, sic stare videtur.

Dr. Young had this line, perhaps, in his head, when, in his tragedy of the Brothers, he says,

Falsè

False is the dial's tardy-moving shade,
The cunning fugitive is swift by stealth,
Yet soon our hour is up, and we are gone.
Grotius had inscribed upon his

clock, "Hora ruit." Our Dr. Johnson inscribed upon the dial-plate of his watch in Greek, "For the night is coming."

S C R A P I A N A.

NUMBER IX.

IN most disputes, do we not first take the *sic*, and afterwards *fit* the arguments to it?

An idle king, says Beaumelle, leaves every thing to his ministers; one of a middling capacity amuses himself, and distresses his subjects in being his own minister; a prince of a genius, is completely the master of his subjects.

The English constitution, says Beaumelle, is immortal, because a wise nation cannot be enslaved by an internal enemy; and a free people is ever above the match of an external one.

The same country may have a good constitution and a bad government, and *vice versa*. When the government makes use of the constitution to oppress the people, that nation is as unhappy as it can well be. When the constitution has defects, to which the government adds force, it is at the extreme verge of its ruin.

It is the highest degree of wretchedness to be miserable through one's own fault. To ask one's self why one is miserable, and to find within one's self the reason of unhappiness, to be obliged to confess that it arose from our own act, surely there is nothing half so melancholy.

Vain persons had much rather go wrong their own way, than go right in that of another person.

Vanity is not often cured by frequency of disappointment. It seems almost like Anteus, to rise from the blows it receives. Its disappointment seems like medicines in certain

constitutions, they exacerbate the disease which they ought to cure.

Many favours heaped upon mistresses do mischief; they so accustom them to be obliged, that they almost forget their benefactor.

Mademoiselle Destoulours, in speaking of play, says very well,

On commence par être dupe,
On finit par être fripon.

Such is the equal progress of deceit,
The dupe too often closes in the cheat.

Next to winning at play, says a celebrated modern English pseudo patriot, the greatest pleasure is that of losing at it, so dangerous and so pernicious is the indulgence of this habit. Its alternatives of hope, fear, and joy, succeed each other so rapidly, that nothing will fill up the mind that has been long debauched by the violent emotions that play induces. Every other pursuit is as vapid and inefficient, as water to a brandy drinker.

Lord F. would never consent to pay his son's first play debt. "I shall only," said he, "be encouraging him to proceed in a practice so fatal to the improvements of his mind, his fortune, and his virtue.

Grotius's idea of a good education for boys was, bringing up twelve together of the *same age*, enough to produce emulation, to effect diversity of character and of talent, and not too much for the care of a skilful instructor. When the late Dr. Johnson was told that some friend of Mr. Boswell's intended to set up a *pepiniere* for about twelve youths, of different ages, at one hundred and fifty

fifty pounds a year each, he said, "I will lay that the man never produces one scholar;" and indeed whoever has looked out into the world will ever find, that, in general, the persons who have been most distinguished in the state, in the church, in the navy, or the army, have been brought up at a public school.

Where is this excellent sentence, which it were to be wished our modern patriots and reformers would chew the cud upon?—"Multorum moribus res humanæ egent, paucorum capita sufficient."—"Many hands are required for the carrying on of human affairs, very few heads suffice." When a man has nothing to do, or neglects what he has to do, to amuse himself and worry his neighbours, he commences politician, and in general with the same success to himself and his country, that may be expected from the practice in the medical, by a man who had never studied physic.

A man, says Montequieu, with infinite discernment, is never to be totally given up till he keeps bad company. A man may occasionally be guilty of a vice or a folly, and there is an end; it does not seem to penetrate his soul, or sink into his bosom; it is transitory, not habitual.

Idleness, says the same acute writer, is usually placed amongst the beatitudes of heaven; does it not better deserve a place amongst the miseries of hell?

It might surely be worth while to attempt to teach the Saxon language in our schools. It is the basis of the English language, and produces all its idioms. Most of our scholars knowing nothing of the Saxon, write English as near to the Latin and Greek idiom as they can. Hence the letters and conversation of our women of character and of sense is better English than that of our learn-

ed and classical men. A knowledge of the Saxon language would be of use to our lawyers and historians. The early laws of this country are in Saxon, as may be seen in Wilkins. The old common law of it is Saxon: many of the law terms are Saxon. With a knowledge of that language, and with a diligent perusal of all the acts of parliament that were passed in each king's reign, diligently perused, at the time of reading of the reign of each particular king in Rapin's history, what a constitutional lawyer a person of any talents might very soon become!

What a difficult thing it is to know how to become old! "I am afraid I am becoming an old woman," said the late Lord Chesterfield to Mr. Pitt. "I am glad of it, my lord," was the ready answer; "I was afraid that you were becoming an old man, which I am sure is a much worse thing." "Oh that I was but an old woman," said old General S. to a celebrated physician; "I then should have both the gay and the old of my own sex about me, conversing with me and assisting me; one bringing one thing to amuse or to ease me, and another bustling away upon my little errands and business; whereas now, as an old man, my old companions, with whom I used to be jolly and cheerful, neglect me, and never visit me, as being afraid to see that state of calamity and decrepitude to what they may be reduced."

Custom hath an insinuating, unheeded influence on almost all men, says Mr. Richardson, from its humouring our natural laziness with her glide and easy method; in some manner like to that vision of Ezekiel, rolling up her sudden book of implicit knowledge. Yet it acts most on empty and insignificant minds, exercising on these a kind of irresistible tyranny.

ANECDOTES OF COUNT DE CAYLUS.

COUNT de CAYLUS, Marquis de Sernay, Baron de Branlac, was born at Paris, the 31st day of October, 1692. He was the eldest of the two sons of John Count de Caylus, lieutenant-general of the armies of the king of France, and of the Marchionels de Villette.

It is seldom that the memoirs of a man of letters commence with titles of nobility. It was destined that the Count de Caylus should unite these different kinds of glory, and should make them mutually reflect a lustre on one another. His merits deserve that it be remembered, that his ancestors were particularly distinguished in the twelfth century; and that his mother was a descendant of the celebrated D'Aubigné, who was the friend and the historian of Henry the Fourth.

The count and the countess, his father and mother, were particularly attentive to the education of their son. The former instructed him in the profession of arms, and in bodily exercises. The latter watched over and fostered the virtues of his mind; and this delicate task she discharged with singular success. The countess was the niece of Madame de Maintenon, and was remarkable for the solidity of her understanding, and the charms of her wit. She was the author of that agreeable book, entitled, "The Recollections of Madame de Caylus," of which Voltaire published an elegant edition. This illustrious woman was careful to inspire her son with the love of truth, justice, and generosity, and with the noblest sentiments of honour. The amiable qualities and talents of the mother appeared in the son; but they appeared with a bold and military air. In his natural temper he was gay and sprightly, had a taste for pleasure, a strong passion for independence, and an invincible aversion to the servitude of a court.

Such were the first instructors of

Count de Caylus. He was only twelve years of age, when his father died at Brussels, in November, 1704. After finishing his exercises, he entered into the corps of the Mousquetaires; and, in his first campaign in the year 1709, he distinguished himself by his valour, in such a manner, that Louis the Fourteenth commended him in the presence of all the court, and rewarded his merit with an ensign in the Gendarmerie. In 1711, he commanded a regiment of dragoons, which was called by his own name; and he signalized himself at the head of it in Catalonia. In 1713, he was at the siege of Fribourg, where he was exposed to imminent danger in the bloody attack of the covered way. Had he been disposed to enter into the views of his family, the favour of Madame de Maintenon and his own personal merit could not fail to have raised him to the highest honours; but the peace of Rastade left him in a state of inactivity, ill-suited to his natural temper.

His vivacity carried him soon to travel into Italy; and his curiosity was greatly excited by the wonders of that country; where antiquity is still fruitful, and produces so many objects to improve taste and to excite admiration. The eyes of the count were not yet learned, but they were struck with the sight of so many beauties, and soon became acquainted with them. After a year's absence, he returned to Paris, with so strong a passion for travelling, and for antiquities, as induced him to quit the army. Italy had enlightened his taste; and in that country of the arts he perceived, that he was born to cultivate them.

He had no sooner quitted the service of Louis, than he sought for an opportunity to set out for the Levant. When he arrived at Smyrna, he visited the ruins of Ephesus. From the Levant, he was recalled

in February, 1717, by the tenderness of his mother. From that time, he left not France, but to make two excursions to London.

The Countess of Caylus died in the year 1729, aged 56 years. When he had become sedentary, his mind was by no means inactive; he applied himself to music, drawing, and painting. He wrote too, but it was chiefly for the amusement of his friends; he had fire and spirit, but did not aim at correctness or elegance of style. In order to judge of the works of art, he had taste, that instinct superior to study, surer than reasoning, and more rapid than reflection. With one glance of his eye, he was able to discover the defects and the beauties of every piece.

The academy of painting and sculpture adopted him as an honorary member in the year 1731; and the count, who loved to realize titles, spared neither his labour, nor his credit, nor his fortune, to instruct, assist, and animate the artists. He wrote the lives of the most celebrated painters and engravers that have done honour to this illustrious academy; and, in order to extend the limits of the art, which seemed to him to move in too narrow a circle, he collected, in three different works, new subjects for the painter, which he had met with in the works of the ancients. It is left to the artists to pronounce upon the utility of these collections, and to determine whether the beautiful images of a Virgil and a Homer are all of them fit to appear upon canvas or in marble.

The zeal of writers, who propose to instruct mankind, is not always disinterested; they pay themselves for their instructions by the reputation they expect to derive from them. Count de Caylus did not despise this noble recompense; but it is also to be observed, that he loved the arts on their own account; a circumstance, which very plainly appears, from many private instances of his generosity to those who were pos-

sessed of talents, but were not the favourites of fortune.

Beside the presents, which he made from time to time to the academy of painting and sculpture, he founded an annual prize in it for such of the pupils as should succeed best in drawing, or modelling a head after nature, and in giving the truest expression of the characteristic features of a given passion. He encouraged the study of anatomy and perspective by generous rewards; and, if he had lived longer, he would have executed the design which he had formed of founding a new prize in favour of those who should apply themselves with most success to these two essential branches of the art.

Such was his passion for antiquity, that he wished to have had it in his power to bring the whole of it to life again. He saw with regret, that the works of the ancient painters, which have been discovered in our times, are effaced and destroyed almost as soon as they are drawn from the subterranean mansions where they were buried. A fortunate accident furnished him with the means of shewing us the composition and the colouring of the pictures of ancient Rome. The coloured drawings, which the famous Pietro Sante Bartoli had taken there from antique paintings, happened to fall into his hands. He had them engraved, and, before he enriched the king of France's cabinet with them, he gave an edition of them at his own expence. It is, perhaps, the most extraordinary book of antiquities that will ever appear. The whole is painted with a precision and a purity that is inimitable: we see the liveliness and freshness of the colouring that charmed the Cæsars. There were only thirty copies published; and there is no reason to expect that there will be any more. What will, hereafter, be the value of these admirable copies, the faithful monuments of ancient painting, in all its grace and beauty!

Count de Caylus was engaged at
the

the same time in another enterprize, still more honourable for the Roman grandeur, and more interesting to the French nation. In the last age, Dez Godetz, under the auspices of Colbert, published the antiquities of Rome. The work was admired by all Europe, and gave birth to that indefatigable emulation which carried able and ingenious travellers to Spalatra, Balbec, and even to the burning sands of Palmyra, in order to visit the famous ruins of so many magnificent buildings, and to present them to our view. It is this that has made us spectators of the monuments of Athens, that mother of learning, of arts, and of sciences; where, in spite of the injuries of time and barbarism, so many illustrious sculptors and architects still live in the ruins of their edifices, in like manner as so many incomparable authors still breathe in the valuable fragments of their writings. The same Colbert had framed the design of engraving the Roman antiquities, that are still to be seen in the southern provinces of France. By his orders, Mignard, the architect, had made drawings of them, which Count de Caylus had the good fortune to recover. He resolved to finish the work projected by Colbert, and to dedicate it to that great minister; and so much had he this glorious enterprize at heart, that he was employed in it during his last illness, and recommended it warmly to M. Mariette. The project was faithfully executed. All the plates were engraved, and the work was finished with the utmost precision and beauty. An able architect was employed on the spot by M. Mariette in measuring those edifices which escaped former researches, and in verifying the drawings of Mignard.

The confidence which all Europe placed in the knowledge and taste of Count Caylus, has contributed to decorate and embellish it. The powers of the north have more than

once consulted him, more than once referred the choice of artists to him for the execution of great undertakings. It was to the protection of Count Caylus that Bouchardon, that immortal sculptor, whose name will in future times accompany that of Phidias and Praxiteles, was indebted for the noblest opportunities of displaying his talents. It was to Count Caylus that the city of Paris was indebted for those master-pieces of art, which were two of its noblest ornaments, viz. the equestrian statue of Louis XIV. and the fountain in the Rue de Grenelle.

He shunned honours, but was desirous of being admitted into the number of the honorary members of the Academy of Belles Lettres: he entered into it in the year 1742, and then it was that he seemed to have found the place for which nature designed him. The study of literature now became his ruling passion; he consecrated to it his time and his fortune; he even renounced his pleasures, to give himself wholly up to that of making some discovery in the field of antiquity.

But, amidst the fruits of his research and invention, nothing seemed more flattering to him than his discovery of encaustic painting. A description of Pliny's, but too concise a one to give him a clear view of the matter, suggested the idea of it. He availed himself of the friendship and skill of M. Magault, a physician in Paris, and an excellent chymist; and, by repeated experiments, found out the secret of incorporating wax with different tints and colours, and of making it obedient to the pencil, and thus rendering paintings immortal.

Pliny has made mention of two kinds of encaustic painting practised by the ancients; one of which was performed with wax, and the other upon ivory, with hot punches of iron. It was the former that Count Caylus had the merit of reviving;

and M. Muntz afterwards made many experiments to carry it to perfection.

In the hands of Count Caylus, literature and the arts lent each other a mutual aid. But it would be endless to give an account of all his works. He published above forty dissertations in the *Memoirs* of the Academy of Belles Lettres. Never was there an academician more zealous for the honour of the society to which he belonged. The artists he was particularly attentive to; and, to prevent their falling into mistakes, from an ignorance of Costume, which the ablest of them have sometimes done, he founded a prize of five hundred livres, the object of which is to explain, by means of authors and monuments, the usages of ancient nations.

In order that he might enjoy with the whole world the treasures he had collected, he caused them to be engraved, and gave a learned description of them in a work which he embellished with eight hundred plates.

His curiosity, though excessive, he was always careful to proportion to his income. He had too much pride to be burdensome to his friends. His name, which was known in every country where letters are respected, procured him a great number of correspondents. All the antiquaries, those who thought themselves such, those who were desirous of being thought such, were ambitious of corresponding with him. They flattered themselves that they were entitled to the character of learned men, when they could shew a letter from Count Caylus.

His literary talents were embellished with an inexhaustible fund of natural goodness, an inviolable zeal for the honour of his prince, and the welfare of his country, an unaffected and genuine politeness, rigorous probity, a generous disdain of flatterers, the warmest compassion for the wretched and the indigent, the greatest simplicity of character,

and the utmost sensibility of friendship.

The strength of his constitution seemed to give him the hopes of a long life; but in the month of July, 1764, a humour settled in one of his legs, which entirely destroyed his health. Whilst he was obliged to keep his bed, he seemed less affected by what he suffered, than with the restraint upon his natural activity. When the wound was closed, he resumed his usual occupations with great eagerness, visited his friends, and animated the labour of the artists, while he himself was dying. Carried in the arms of his domestics, he seemed to leave a portion of his life in every place he went to. He expired on the 5th of September, 1765. By his death his family is extinct; and the arts, and the literary world in general, have lost their warmest, their most active friend, and their most zealous benefactor.

The tomb, erected to the honour of Count Caylus, is to be seen in the chapel of St. German-L'auxerrois, and deserves to be remarked. It is perfectly the tomb of an antiquary. This monument was an ancient sepulchral antique, of the most beautiful porphyry, with ornaments in the Egyptian taste. From the moment that he had procured it, he had destined it to grace the place of his interment. While he awaited the fatal hour, he placed it in his garden; where he used to look upon it with a tranquil but thoughtful eye, and pointed it out to the inspection of his friends. He has even given a description of it in the 7th volume of his *Antiquities*, which has appeared since his death.

The character of Count Caylus is to be traced in the different occupations which divided his cares and his life. In society, he had all the frankness of a soldier, and a politeness which had nothing in it of deceit or circumvention. Born independent, he applied to studies which suited his taste. His heart was yet better

better than his abilities. The former made him beloved; the latter entitled him to respect. It happened one day, that he saw on the border of a ditch a countryman asleep, and a boy, about eleven years of age, regarding the lineaments of his face, and his picturesque dress, with a fixed attention. The count, approaching with affability, asked him about what he was thinking. "Sir," said the child, "if I knew how to design, I would trace out the figure of this man." "Do so then," said the admirer of artists, "here are tablets, and a crayon." Emboldened by this encouragement, the child attempted to take a representation of the figure before him, and he had scarcely finished the head, when the count embraced him, and informed

himself of the place of his abode, that he might raise him to a better condition.

In his walks, he used frequently to try the honesty of the poor, by sending them with a piece of money to get change for him. In these cases, he concealed himself to enjoy their confusion at not finding him; and then, presenting himself, used to commend their honesty, and give them double the sum. He said frequently to his friends, "I have this day lost a crown; but I was sorry that I had not an opportunity to give a second. The beggar ought not to want integrity."

The candour of this great man, and the simplicity of his character, added to his merits, and to the regrets which his loss occasioned.

GEOLOGICAL LETTERS.

BY M. DE LUC.

LETTER I.

[Continued from Page 24.]

12. **SUCH** is the chaos which the geologist is called upon to explain, in the midst of which he must proceed, as the antiquary would among the ruins of Palmyra: it is by taking advantage of the knowledge he has of human architecture, and of the variations which in various times, it has undergone, that the antiquary determines times, and assigns causes, in their reference to the monuments of human industry. The geologist, in like manner, must study the general means employed by nature in her operations, and what are the changes which they may have undergone from the changes of circumstances, that he may be able to decide on times and causes, in those monuments of the great succession of natural events which our globe presents to his observation. Here, moreover, it is necessary that he should have recourse to the general collection of facts carefully observed,

and of laws certainly discovered in the study of nature; that is, to all that is most certain in natural history, and physical science.

13. Time was one of the indefinite agents, to which geologists were used to assign the origin of our continents, as arising out of the sea; by means of that, they thought they could make up for the feebleness or the indeterminate nature of the operating causes; without, however, pointing out, in any case, a single determinate effect produced within a given space of time. It was necessary at least to seek for some fixed date in the course of those great phenomena; and since the greatest consists in this, that our continents, formerly beneath the waters of the sea are now above them, it was necessary at the first to examine, whether we could not discover the time which has elapsed, since the sea has ceased to overspread their general surface. Behold,

hold, then, the most essential point which I have determined in my History of the Earth and of Man; you, Sir, know that I have demonstrated, from phenomena of different classes perfectly clear and determined, that our continents are of very little antiquity: which truth has also been acknowledged by two celebrated geologists, M. M. de Saussure, and de Dolomieu, whose observations, no less precise than numerous, have to much enriched the science of geology; and to whom we owe also some great traits of light on the ancient monuments of our globe, and on the causes by which they were produced. I might, therefore, here assume, as an acknowledged truth, that our continents are of a date of very small antiquity; which at one blow overturns all the systems of geology, in which flow causes, acting for a succession of innumerable ages, were employed to explain their formation: but, as some of the phenomena which demonstrate the error of these systems, serve at the same time as steps by which we can trace back the causes that are past, I shall select two out of this class, on which I shall employ the remainder of this letter.

14. It is remarkable that the phenomena, of which I am about to speak, are the very same on which the greatest strata had been laid in assigning to our continents an immense antiquity; which circumstance will give me occasion to point out in what manner observations were formerly made, and on what foundations systems were constructed. The first of the phenomena, of which I shall speak, is that of the bones of southern animals, which are found buried in our countries. Here, in truth, if we must suppose that the animals, to which these bones belonged, lived on these very parts of our continents, such as they now are, it is hardly possible to assign any limit to the time that must have elapsed between that period and the present.

For it is owing to a want of sufficient heat in our climates, that these animals cannot subsist in them; wherefore, when we speak of the actual causes, among which we cannot discern any thing announcing a tendency to any change of heat in these climates, the time necessary to produce this change would be as indeterminately immense, as is the distance of the fixed stars, for want of parallax. Consequently, as M. Bailly has already observed, when we consider that in Siberia has been found a carcase of a rhinoceros, which had still a part of its skin entire, with the hair upon it, this mode of contemplating the phenomenon becomes absurd: but it is because it has been badly described that this error has arisen, into which M. Buffon, among others, has fallen; to prove which, I will produce a precise example.

15. You have seen, Sir, in my possession, two teeth of a hippopotamus, part of the skull of an ox, fragments of the tusks of an elephant, and other bones of the same animal, found by Mr. Trimmer at Brentford, six miles from London. What an association of animals in an island of the northern sea! But let us consider in what situation these bones are found, not only in the spot we now speak of, but also in other places. They are in a stratum of sand, which extends, at different levels, throughout a great part of the island, in the south and in the east, and always upon strata of one certain species of pure clay, which are found either immediately below the former, or at a very small depth lower. These two classes of strata are broken, inclined, divided, like the strata of coal, and the other hard strata. In various parts of the island, and particularly in the vicinity of that where the bones above-mentioned were discovered, this stratum of sand abounds with marine bodies, the stratum of clay below it always contains some, and above this sand are various other strata:

strata: the bones in question were found under these strata, at the depth of from 15 to 18 feet. In digging for the clay, which is used in making tiles and common pottery, similar specimens of bones have been found, in various parts of the island.

16. You see then in what consists the phenomenon of the fossil bones of southern animals discovered in our countries; for its characteristic circumstances, which I have now traced, are general. I do not speak of the bones which are found in caverns, covered with stalactite; that is a different phenomenon, which I have explained in my fourteenth letter to the *Journal de Physique*: I speak only of bones, such as I have now mentioned, which are found in loose strata, forming the surface of the soil. In all countries where these have been found (at least as far as I am informed, and my knowledge on this subject includes not only England, but Italy and Westphalia) the same loose strata which contains these remains of terrestrial animals, include also bones of fish, and marine shells; besides which, by their extent, by their thickness, and all their other characters, they bear the certain marks of their formation by the sea; and I shall presently shew that they could not have any other cause.

17. We are not called upon, from those facts, to explain the presence of these southern animals in our countries, or to enquire how, and in what space of time, our climate has changed; but how, and since what time the sea has quitted our continents, and what change this revolution may have operated in the climate. I speak of a change of this latter kind, because it must be indispensibly admitted, if it be true that only a very inconsiderable time has elapsed since elephants and rhinoceroses lived in these parts of the globe, where we find the carcasses of their species: now these

very carcasses themselves, as well as the marine bodies which are found in the same strata, begin to serve us as guides to ascertain that time. All these remains of animals are in loose strata, of different kinds, continually pervaded by the rain-waters, in which they are also perishing. The elephant's tusk, the fragments of which you saw in my possession, was nine feet in length; it was discovered whole, before any attempt was made to raise it; but, in doing that, it fell to pieces, having no more consistence than chalk. You know also that which is in the cabinet of M. André, at Hanover, taken out also in pieces from land traversed by the Weser; and the many other phenomena that there are, relative to the gradual perishing of terrestrial and marine bodies, buried together in our loose superficial strata. Nevertheless, these bodies are not yet destroyed, and they are even found in a degree of preservation which absolutely excludes every idea of a very great antiquity: for, in Russia, they have found a great many tusks of elephants so well preserved, that they were capable of being used as ivory; besides the carcass of a rhinoceros found in Siberia, and spoken of by M. Pallas, which still retained a part of its skin with the hair; and I have found also in these loose strata upon hills, some oysters which had the ligament of the hinge still soft, and other shells so well preserved, even in their colour, that they might have been supposed to be recently taken from the sea, though some were of a species no longer found but in the Indian seas.

18. We do not perceive in these loose strata, any sign of violent agitation in the water that produced them; they have been formed, like all the other strata, by deposits made at the bottom of a liquid. and all the extraneous bodies which they contain, were there inclosed: after which, by other causes, they have been broken and displaced. Thus

we

we see then, without any doubt, that these remains of exotic animals, whether terrestrial or marine, were buried by the sea, in the very places where they are found: and that the retreat of the sea must have been made at a time very little anterior to the periods which we trace back by the monuments of human art. For these monuments of past natural causes would no longer subsist, if our continents were of extreme

[*To be continued.*]

SUBSTANCE OF A DISCOURSE ON THE RISE AND PROGRESS OF BOTANY.

BY J. E. SMITH, M.D. PRESIDENT OF THE LINNEAN SOCIETY.

AFTER touching upon the probable state of knowledge in the earlier periods of the world, the president begins the real history of science with Aristotle, who laid the foundation of all the knowledge of the animal kingdom which we now possess. Theophrastus, his disciple, gave in short sketches the first scientific views of the vegetable and mineral kingdoms. Pliny, several ages after, left a compilation of all that was known, or rather imagined, of natural history, down to his time. The works of Dioscorides are nothing else than a *materia medica*, and it is extraordinary that he should have acquired the title of the father of botany.

For the shadow of science that subsisted among the Arabians in the dark ages, as also for an account of all the Greek and Roman authors who touched upon botany, the writer refers to Haller's *Biblioth. Botanica*.

The age of commentators follows, beginning with the revival of literature in the fifteenth century; when the works of the ancients, and particularly of Dioscorides, were assiduously studied by the medical botanists. Some of these had much original merit in giving figures of plants, of which some are executed with wonderful perfection. Brunfelsius was the first of these authors,

antiquity. It is then indubitable that the sea covered these countries which we inhabit, when the elephant and rhinoceros lived here on some lands, doubtless islands; and that, since that period, no great number of ages has elapsed: all which is perfectly independent of any explanation of the manner in which these things happened, being only an immediate deduction from the facts.

and was succeeded by Matthioli, (the most celebrated of all the commentators on Dioscorides) and Fuchsius. Their example was followed by a multitude of others; and for almost two centuries, the attention of naturalists was chiefly confined to the vegetable creation.

The institution of public gardens is a memorable æra in botany, of which the first was at Padua in 1533. These have become extensive in proportion to the commerce of the countries in which they were established; and the English gardens are at present by far the richest in the world.

Among the naturalists who flourished from the middle to the end of the sixteenth century, the president selects a few conspicuous names, beginning with Conrad Gesner, who was born at Zurich in 1516, and died in 1565. He was a man of wonderful study and observation, of a philosophical genius, and deserves particular honour as the first who suggested a methodical arrangement of plants into classes, orders, and genera, from the structure of the flowers. Aldrovandus had equal industry and zeal in the pursuit of knowledge, and devoted to it his life and fortune, but he did not possess the systematic genius of Gesner. He died in 1605, aged 80, and his memory is much honour-

ed at Bologna, the university of which possesses his literary relics. Clusius enriched botany with the publication of a vast number of new plants. He was professor of botany at Leyden, and died in 1609, at the age of 84. Cæsalpinus was a profound metaphysician, a great anatomist, and one of the most able promoters of botany. His method is chiefly founded on the fruit. He has thrown more light on the structure and affinities of vegetables than any one before him, and has distinctly mentioned the sexes of plants. He died in 1603.

During this period botany began to be attended to in England. Turner published his herbal in 1551; Lyte soon after gave a translation of Dodonæus; and the first edition of Gerard's herbal appeared in 1597. Lobel, who began to publish in London in 1570, was a native of Flanders.

Fobius Columna, who first gave copper-plates of plants, and of almost unrivalled accuracy, published at Naples in 1592. He was an able critic, and shewed great sagacity in determining some plants of the ancients, and detecting the errors of Pliny and other authors. The institution of the academy of the Lynceæ at Rome in 1607, deserves to be remarked as the first society of the kind, and in some measure the model of all the present literary societies in Europe. Its chief promoter was Frederic Cæsius, a young Roman nobleman; and Columna and Galileo were in the list of its members.

In the earlier part of the seventeenth century, great services were rendered to botany by the illustrious brothers, John and Caspar Bauhin. John Bauhin, from critical investigations of the works of others, joined to his own observations, compiled an Universal History of Plants, which he left in MS. at his death in 1613, but was not published till 1650. But Caspar Bauhin performed a much more original

and important work, and which makes an era in botany; this was the publication of his *Pinax Theatri Botanici*, in 1623. It was the labour of forty years, and was meant as an index to all the botanical knowledge existing, containing about six thousand plants arranged in a kind of system, each distinguished by a descriptive name, under which are placed the names given it by every preceding author. Notwithstanding its imperfections, it was a work of such great utility, that it continued to a late period to be the general dictionary of botanists, and is still consulted with advantage. Caspar undertook various other great works; and distinguished himself likewise as a physician and an anatomist. He died in 1634, aged 64. His herbarium is still existing at Basil.

Botany now languished for nearly half a century, producing only inferior writers, with the exception of Jungius, who has given great proofs of sagacity in his *Doxoscopia Physicæ minores*. The president employs this interval in tracing the progress of zoology from the middle of the sixteenth to the end of the seventeenth century.

The Aristotelian division of animals into viviparous and oviparous, was transmitted unchanged to Gesner, who arranged after it his voluminous history of animals; and Aldrovandus, in his collections, followed nearly the same order. Gesner cultivated ornithology with peculiar success, as did afterwards Belon. The history of fishes was ably treated by Paul Jovius, Belon, Salvianus, and Rondeletius; and that of insects by Gesner and others.

In this state of zoology, Harvey made his attack upon the Aristotelian doctrine of equivocal generation, and maintained the proposition "*omnia ex ovo*," and also made public his most important discovery of the circulation of the blood; and with him begins the physiological period of natural history.

tory. Redi's experiments to disprove equivocal generation, and Malpighi's investigations relative to the changes of silk-worms, and the developement of the chick in the egg, were admirable specimens of this mode of advancing knowledge. About the middle of the seventeenth century, the doctrine of the sexes of plants was proposed, as it is said, by Sir Thomas Millington, who however wrote nothing himself; and about the same time Rudbeck or Bartholin made the discovery of the lymphatic system. Systematic zoology could not fail of deriving advantage from these new points of knowledge, and towards the latter end of the century appeared two great naturalists, qualified to profit by them, Willughby and Ray. These illustrious friends laboured in concert with the greatest ardour. The former died young, but all his acquisitions, as well as his just fame, were preserved in the writings of the latter.

Ray was the inventor of a new classification of animals, founded on the structure of the heart. Taking the ancient division of animals into Sanguinea and Exanguia; he subdivides the first into such as breathe by lungs, and such as breathe by gills; and the former of these he separates into those which have a heart with two ventricles, and those whose heart has only one. The Exanguia are divided into greater and lesser. There are other subdivisions in this system, which, though liable to many objections, is deserving of great praise. The botanical merit of Ray will hereafter be mentioned. On the subject of zoology, Leeuwenhoek, the author of the now-exploded vermicular theory of generation, as well as of many genuine discoveries in physiology, deserves to be noticed.

The Royal Society of London, instituted in 1662, from their very beginning paid great attention to the physiological part of natural history. The royal botanic gardens

of Paris and Montpellier, and the Academies of Sciences established at both those places, promoted in France equal ardour in the pursuit of natural knowledge. By the munificence of Louis XIV. Tournefort was sent to the Levant on a botanic mission, and Plumier made three voyages to America for a like purpose. In Germany, the Imperial Academy Naturæ Curiosorum was instituted in 1652; and a number of botanic gardens were established. The gardens of Holland were, however, much richer in exotic plants; and that of Amsterdam and Leyden became highly celebrated. Holland also had the glory of producing the Hortus Malabaricus, which laid open the choicest treasures of Asia to the European botanist.

But the study of nature was nowhere making greater progress than in Sweden, where Rudbeck at Upsal was laying the foundation of an unrivalled school of natural history. Rudbeck possessed the most profound and extensive learning, being a great anatomist, an excellent antiquarian and proficient in the learned languages, and a consummate botanist. In the last science, he undertook a vast work, a collection of fine wooden cuts of all the plants known, arranged according to Bauhin's Pinax. It was to have composed 12 volumes folio; but after two were printed, most of the copies, and the blocks for all the rest, were consumed by fire.

The idea of a classical arrangement of plants was now revived by Morison, whose method was founded chiefly on the fruit. The only work classed according to it was his own *Historia Universalis Plantarum*, an useful compilation, which has survived the neglect into which his system is fallen. But the three principal systematic authors were Ray, Tournefort, and Rivinus, between whom there took place much warm controversy. Ray's method was abstruse and scientific, and founded chiefly

chiefly on the fruit. That of Rivinus, founded on the corolla, was simpler, but liable to great difficulties in the execution. Tournefort's, founded principally on the corolla, was superior to the rest; but his peculiar excellence was the discriminating of the genera of plants, not indeed by words, but by figures and descriptions. This eminent botanist and traveller arrived at a reputation in his own country, which was somewhat injurious to his successor Vaillant, a man of profound knowledge in the scientific part of botany, and one of the first who was well acquainted with the sexes of plants. About this time several other botanical systems were invented, of which the best were Herman's, founded entirely on the

fruit; and Boerhaave's on all the parts of fructification. That of Professor Magnol of Montpellier, founded on the calyx, was a favourite with Linnaeus. Vast additions were made during this period to the catalogue of known plants. Besides those collected by Tournefort, Plumier, and Ray, Dr. Sloane brought a noble collection from Jamaica; Mr. Sherard, consul at Smyrna, sent home a great number; Plukenet procured and published an immense collection from all parts of the world; Petiver was an industrious collector of all kinds of natural productions; Herman made considerable acquisitions in Ceylon; and Rumphius displayed the rich treasures of Amboina.

[To be concluded in our next.]

ON THE DELUGES MENTIONED BY THE ANCIENTS.

BY THE ABBE MANN.

THE real or fabulous deluges mentioned by the ancients, may be reduced to six or seven; and, though some authors have endeavoured to represent them all as imperfect traditions of the universal deluge, the Abbé does not doubt that they refer to various real and distinct events of the kind.

1. The submerſion of the Atlantis of Plato, probably was the real ſubſidence of a great iſland ſtretching from the Canaries to the Azores, of which thoſe groups of iſlets are the relics.
2. The deluge in the time of Cadmus and Dardanus, placed by the beſt chronologiſts in the year 1477 B. C. is ſaid by Diodorus Siculus to have inundated Samothrace, and the Aſiatic ſhores of the Euxine Sea.
3. The deluge of Deucalion which the Arunideſian marbles fix at 1529 B. C. overwhelmed Theſſaly.
4. The deluge of Ogyges placed by Acufilaus, in the year anſwering to 1796 B. C. laid waſte Attica and Bæotia.

With the poetical and fabulous accounts of Deucalion's flood are

mingled ſeveral circumſtances of the univerſal deluge; but the beſt writers atteſt the locality and diſtinctneſs both of the flood of Deucalion, and of Ogyges.

5. Diodorus Siculus, after Menetho, mentions a flood which inundated all Egypt in the reign of Oſiris; but in the relations of this event are ſeveral circumſtances reſembling the ſtory of Noah's flood.
6. The account given by Beroſus the Chaldean, of an univerſal deluge, in the reign of Xiſuthrus, evidently relates to the ſame event with the flood of Noah. The Perſian Guebres, the Bramins, Chineſe, and Americans have alſo their traditions of an univerſal deluge. The account of the deluge in the Koran has this remarkable circumſtance; that the waters which covered the earth, are repreſented as proceeding from the boiling over of the cauldron or oven Tannour, within the bowels of the earth; and that, when the waters ſubſided, they were ſwallowed up again by the earth. The Abbé then gives a ſummary of the ſcripture account

of the deluge, from which it clearly appears, that part of the waters came from the atmosphere, and part from under ground: and then proceeds to his physical remarks on the mode by which the event might have been produced.

In order to facilitate the conception, he takes a globe of a toise diameter, to which he refers the calculations belonging to the globe of the earth. After comparing the solid contents of the earth supposing it a plain, with that of a concentric globe, passing through the summit of Chimborazo, (the highest known mountain) he finds the difference of the two quantities to amount to $\frac{1}{340} \frac{1}{2}$ of the whole; which last is

therefore the proportion of a spherical ring, reaching from the plain of the earth to the summit of Chimborazo, compared with the globe of the earth. The height of this mountain on a globe of a toise in diameter would be only $\frac{1}{12}$ of a line. A spherical ring of this thickness round such a globe would contain as many cubic inches as would equal twelve pints of Paris measure, or three gallons English. Now the Abbé thinks that such a quantity of water thrown out of a globe six feet in diameter upon its surface, by the force of internal fire, is but a moderate exertion of a power easily conceivable.

ON THE SYRTES AND TIDES OF THE MEDITERRANEAN.

By the Same.

BY the name of Syrtis, the ancients understood two large shoals situated on the African coast between Cyreniaca and Byzacene, at the distance of 150 leagues asunder. They called the Syrtic Sea, all the space comprehended by the coasts of those two regions, bounded on the east by Cape Razet, and on the west by Cape Bona, forming a vast gulph 200 leagues wide, and 80 in depth, open to the north-east. The Great Syrtis was the easternmost, in what is now named the Gulph of Sidra. The Little Syrtis was to the west, between the isle of Jerba (formerly Meninx and Loto-phagitis) and that of Kerkenis, (formerly Cercina.) The Syrtis are now called the Shoals of Barbary.

After this geographical description, the Abbé gives various quotations from ancient authors, in verse and prose, to shew the terrific ideas always entertained of the sand banks, proceeding from their shifting and uncertain nature, whence they proved the sure destruction of the ships engaged among them. He concludes, however, that they were

in reality little different from the banks on the coast of Flanders; and that the ebbing and flowing sea covering them, so much spoken of by the ancients, was no other than the tides, regular in calm weather, and irregular in storms.

It is a common opinion that there are no tides in the Mediterranean, but this is not universally true. The knowledge of the ancients concerning the tides was very limited; and indeed the seas they chiefly frequented could give them no exact ideas of tides. Bernoulli and De la Lande have demonstrated that in detached seas the tides are proportional to their extent in longitude; and from their calculations the Caspian, Euxine, Baltic, and great part of the Mediterranean, can have no sensible tides for want of longitudinal extent. There are four places in the Mediterranean in which tides are observed; in the Syrtic Sea, the Adriatic, the Faro of Messina, and the Euripus separating the isle of Negropont from the main of Greece. The Faro and Euripus being narrow channels, in which the sea is acted upon by the winds

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winds as well as the moon, may be regarded rather as having currents than tides. The Adriatic has a current along its eastern side which forms regular tides, most sensible on approaching its extremity. That there are tides in the Syrtic Sea is proved not only from theory, but from the testimony of Dr. Shaw, and M. de Chabert, ocular witnesses. To these, then, joined to the loose light texture of the sands

composing the Syrtes, resembling that of the sands on the neighbouring deserts, may be attributed the changeable nature of those famous shoals, which in the imperfect state of ancient navigation, might justly inspire dread in mariners. The Flemish banks, though more solid in their texture, and thoroughly examined in all parts, are even at present the cause of numerous shipwrecks every year.

ACCOUNT OF BILIDULGERID, IN AFRICA.

BY M. SAUGNIER.

(*Concluded from Page 53.*)

THE children are brought up with the greatest care; but they have not, like those of Zaara, any proofs of courage to give to be considered as men. Age alone, their dexterity in the management of their horses and arms, and their labour in harvest time suffice. When they marry, a portion is given them, consisting of apparel, arms, and cattle; and they afterwards become whatever their industry or opportunities may permit. Those who have a knowledge of their religion turn priests, marry as well as the rest, and practise all the exercises of their countrymen. They are, however, more respected, and in their old age become the judges of the nation. If they meet with misfortunes they are supported, whereas those who are not of that holy profession, find no resource but in their industry, in the plunder for which they adventure on the territory of their neighbours, the Moors, or in the profit of the caravans.

The horsemen are more respected than the rest, having no employment but the use of arms, and being for ever in the practice of it, both in peace and war. In the field they behave courageously; in time of peace, they exercise themselves in the management of their horses, and in a variety of military evolutions.

They also escort the caravans, for which service they receive pay, being obliged to buy and keep their horses themselves. They are easily known, for being almost always on horseback, and wearing no boots, they have a callous lump on that part of the leg, that comes in contact with the iron of the stirrup. These people are the most formidable robbers in the world; they rush with unequalled rapidity on those they mean to plunder, and without giving them time to stand on their defence, carry off every thing that comes in their way. Their horses, which they break in an admirable manner, and for the wants of which they are always able to provide, are the best in existence. They are taken the greatest care of, know their master, are obedient to his voice, and will not bear to be backed by any other man.

The chief, in time of war, is chosen indiscriminately from among the natives, or the fugitive Moors. His authority lasts no longer than the campaign; but during that time it is absolute. When it is expired, he gives an account of his actions to the old men assembled, and is rewarded or punished, according to his success or his conduct. His successor is then appointed, and he serves in the army, undistinguished from

from the common mass of individuals.

These people have a chief priest, whom they treat with a respect bordering on admiration. His name is Sidy Mohammed Moussa, and his ordinary residence at about fifteen leagues from Cape Non, near the town called Illeric. Although this man has no troops at his command, he is nevertheless the most powerful of all Africa; his authority is indeed without bounds. If he order war to be made upon the emperor of Morocco, war is proclaimed: if he wish it to cease, the war is at an end. Though he has no property of his own, every thing is at his disposal. Every family makes him a yearly present, vying with one another in the richness of the gift. He administers justice to every one; submits all accusations to his council, and a few days after, pronounces a definitive sentence. He requires nothing from any body, and yet all are inclined to give. Widely different in his principles and conduct from the emperor of Morocco, he does not pretend to be inspired by the prophet; nor has he the audacity to make his people believe so; he listens on the contrary to the advice of the wise and experienced, and gives judgement in conformity with their opinions. His dominion extends over all the nations of Bilidulgerid and Zaara. The very Moors respect him; and the emperor himself, all-powerful as he is, has never dared to make an attack on this man's authority, nor to send his troops towards the place he inhabits. This ought to convince him that the authority which proceeds from the love of the people, is a thousand times greater than that conferred by terror, or a warlike force.

The Jews, dispersed in the different parts of the country, live only in the towns, and never cultivate the earth, although much remains unoccupied. They all turn their attention to trade, work in a variety of ways, and are obliged to purchase

the necessaries of life. This nation, among the Monselemines, is what the slave is in Barbary. They are made to work according to the pleasure of the Arabs, nor are they even allowed the wretched liberty of complaining. A Jew never carries arms: if he had the misfortune to do so, and should defend himself against an Arab, he would be punished with death, the vengeance may even extend to his family. The free exercise of their religion is however left them, which, joined to the avarice that descends from one generation to another of this wandering nation, makes them suffer all the indignities, that a man of the least feeling would revolt at.

Different from their neighbours, the Mongearts and the Moors, the Monselemines never endeavour to make proselytes. When they have a Christian slave, they treat him with humanity, let him want for nothing, and put him to no painful task. Money, their darling idol, is the cause of this indulgence.—They detest the Christians, but they love money; and fear that the ill-treatment of their slaves might occasion their sickness or death, and thus rob them of the expected ransom: it is to money, that the Christians, whose evil star conducts them to that country, owe the little comfort they experience there.

Among the Mongearts, a Christian who should chaunt the prayer, or suffer circumcision, would have his liberty and the rank of citizen; the family to which he might have belonged, would give him cattle to enable him to live like them. A Christian at Morocco, whose curiosity should carry him within a mosque, would be put to death, or forced to assume the turban. But among the Monselemines he would have nothing to fear; money there takes the lead of religion; they would content themselves with turning him out, without even giving him a blow; but they would make him pay as much as his means might permit.

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who should be caught with a woman of the nation, would be forced to turn Mahometan to avoid death; but among the Monselemines the woman alone is punished. She is put into a sack, and thrown into the sea: the Christian has nothing to apprehend; money is his saviour.

If in a dispute, a Christian slave defend himself against his master, the crime is punished with death among the neighbouring nations; but among the Monselemines it remains unpunished, or is at most repaid with a few stripes. The money expected for his ransom protects him: that is the touchstone that puts every thing to the proof.

If an Arab kill a Jew, or a man of his own nation, a small fine to the Jew's family saves him; but he is obliged to pay a large sum to that of the Arab. This insatiable thirst of gold is the more inconceivable, as the inhabitants of these countries hardly make any use of it. They hoard it up with care, and often deny themselves the necessaries of life, rather than spend the smallest piece of money: when a father of a family dies, although he has accumulated a great deal during his life, none is ever found among his effects; he has buried it in the earth unknown to every body. He hopes, no doubt, to be the better for it after his death, and to be respected in the other world, according to the quantity of specie he shall have had in his possession. Misers should go to that country; they would there learn means of œconomy that would shew them, that in comparison with the Arabs, they are perfect prodigals.

The Mongearts have not near so great a lust for gold or silver; they

employ those metals only to make trinkets for their women, when they procure any by a shipwreck or the sale of their productions; and will willingly exchange it for gunpowder or other articles useful to their existence, or pleasing to their fancy.

The country of the Monselemines is very fertile, producing all the necessaries of life, almost without cultivation. The plains are watered by an infinite number of streams that render them fruitful. Palm, date, fig, and almond trees, abound.—They have also large quantities of oil, wax, and tobacco, which they sell at the public markets, the merchandize of the country being carried to Mogador. Very good grapes are cultivated in the gardens, are dried by the Arabs, and converted into brandy by the Jews.

This abundance enables the inhabitants to live better than those of Zaara: in the country, however, their frugality approaches that of the desert; for as the Arabs of Zaara, are often obliged for want of corn to content themselves with milk, so the Monselemines, that they may not make such frequent visits to their magazines, eat only in the evening. In the towns they live well, making two meals a day, one at about ten o'clock, and the other at the setting of the sun, which gives a great deal of occupation to the negresses; for they are almost incessantly employed in grinding the corn, and dressing the victuals. The inhabitants of the small towns also sleep in a more comfortable manner; they spread mats on the floor of their apartments, make use of linen, and rest quietly, without being exposed to the night air.

DESCRIPTION OF THE DEAD SEA.

BY THE ABBE MARITI.

I Have already said, that the governor of Jerusalem is obliged to defray the expences of caravans, on

their paying a certain sum per head before their departure. He is, however, not ashamed to exact from

from pilgrims who are desirous of going to view remarkable places on this coast, an arbitrary sum, according to circumstances. This tyranny is no doubt detestable; but there is no remedy. When people visit a country of slaves, they must submit, in some instances, to the laws of force and avarice.

Two Europeans having asked me to accompany them as far as the shores of the Dead Sea, we made an agreement with the governor, who gave us an escort of four men to defend us during our journey.

After travelling three miles towards the south, we arrived at a church half in ruins, which the piety of the faithful, in the early ages, dedicated to St. Jerome, in remembrance of the days of penitence and solitude which he spent in that place. Divine service was performed in it by Cenobites, who, after the example of their patron, lived upon herbs, and employed their whole time in contemplation and religious exercises. The monks and their convent have, however, been long since buried under the earth.

What remains of the church scarcely merits the attention of the traveller. If we can believe some modern writers, paintings, pretty well executed, were seen here in their time, representing all the religious actions of St. Jerome; such as his retirement from the world; the victory which he gained over the flesh; his ardent zeal for the propagation of the faith; and the numerous combats in which he overcame all those who dissented from his opinions.

If these paintings, as has been said, were worthy of a better fate, why has no attempt been made to discover them amidst these ruins, in order that they might be transported to the monastery of the fathers of the Holy Land? This might have been easily done by father Neau, a Jesuit, who in 1674 accompanied M. De Nointel, the

French ambassador, to Constantinople.

One thing astonished him when he saw these paintings; which was, that no saints of the Latin church were to be found in them, except St. Sylvester the pope; and he even was dressed after the Greek manner. But might we not reply to father Neau, that in the churches of his order no saints were found but Jesuits; and that, both in the east and the west, each order gave the preference to their brethren?

An English traveller, named Maundrel, who travelled to the Levant in 1697, speaks highly also of these paintings, one of which represented the Lord's supper. Having advanced three miles farther without seeing the least traces of any habitations, we found our view lost in an immense plain, which required nothing to render it productive but the hand of the labourer. It is watered by several rivulets, some of which flow along with a hoarse murmuring noise; while others glide on gently, and uniting all in the same channel, take the name of the Dead Sea.

This name is of modern date, for the ancients called it the Lake of Asphaltites, the Sea of Sodom, the Salt Sea, the Lake of Sirbon; and in our days the Arabs name it Bahheret-Lut; that is to say, the Sea of Lot.

The historian Josephus, who caused this lake to be measured, found that it was five hundred and eighty furlongs in length, and an hundred and fifty in breadth, which may make seventy-two and a half Italian miles one way, and eighteen and three quarters the other.

It is a hundred and eighty miles in circumference. The lofty mountains of the ancient country of the Moabites surround it on the eastern side, and discharge into it the waters of the Arnon and the Zaret, which fall down their sides in long cascades. It is bounded on the west and south by high mountains

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mountains also; some of which, composed of blackish rock, serve as barriers to the vast deserts of Judea; and the rest, clothed with verdant groves, form a part of Idumea. It is likewise on the west that the brook Kedron falls into this lake. The northern side is entirely open, and shews the delightful plains of Avlona, which, as I have said, bring as a tribute to the Dead Sea the rapid waters of the Jordan.

We are informed that this vast basin was covered formerly with fruit trees, and abundant crops, and that from the bosom of the earth, buried under its waters, arose the superb cities of Sodom, Gomorrah, Adam, Seboim, and Segor; all rendered illustrious by the presence of a king. There is nothing, therefore, in the universe which is not subject to vicissitudes and changes.

Some travellers have asserted, that the remains of these unfortunate cities may still be seen, when the waters are low and limpid. Some say, also, that they observed fragments of columns, together with their chapters. Their imagination, however, must either have deceived them, or, since they visited it, this sea must have experienced some new shocks; for I could perceive nothing of the like kind, notwithstanding all my researches. A capuchin father imagined likewise that he perceived on the banks of this lake the most striking effects of the divine malediction. In one place he found traces of fire; in another cinders and ashes; and every where around the fields dry and parched. He even thought that he could distinguish a strong smell of sulphur. As for me, I was affected in a quite different manner; for nothing in this place gave me the least idea of the desolation spoken of in the Bible. The air is pure, the fields are extremely verdant, and my eye was delighted with the limpidness of the water, which fell in sheets from the summits of the mountains. The sterility

to which part of these plains was condemned from the creation of the world, renders the contrast produced by the fertile appearance of Avlona much more agreeable. But how comes it that two travellers should differ so much in their ideas? It is because a capuchin carries every where along with him the five senses of the faith, while I am endowed with those only of nature.

I endeavoured here to explain a phenomenon, which has engaged the attention of many others as well as of myself. This vast basin, which is continually receiving the waters of different torrents, rivulets, and streams, has no visible outlet. Do its waters, therefore, discharge themselves by subterranean passages into the Mediterranean or Red Sea, as is pretended; or must we adopt the opinion of Arabian philosophers, who conclude, and not without some foundation, that they are dissipated by evaporation?

The water of this lake is clear and limpid, but bitter and excessively salt. No kind of fish are produced in it; and those even which are sometimes carried thither by the rapidity of the Jordan, instantly die.

It is said also that this water has a repulsive force, which makes men and animals float on its surface; and Josephus relates an experiment which was made on this subject by the emperor Vespasian.

"Having caused the feet and hands," says he, "of some of his slaves to be tied, he ordered them to be thrown, in his presence, into the deepest part of the sea. None of them sunk to the bottom; and they all remained on the surface until it pleased the prince to give orders for their being taken out again."

This is one of those historical lies which are so often to be met with in Josephus. It is very true, that the water of the Dead Sea is favourable to swimmers; but people, if they cannot swim, may be drowned there as well as elsewhere.

No plants of any kind grow in this lake. The bottom of it is black, thick, and fœtid; and the earth in the neighboured is of the same colour, and as inflammable as coal.

Branches of trees, which fall into it, become petrified in a little time by the force of the salt which adheres to them, and penetrates to the very pith of the wood. Some of these petrified branches, of which the curious are fond, may be procured at Jerusalem.

It has been said that the approach of this shore was mortal to birds; yet it is frequented by abundance of the feathered tribe, and particularly by swallows, which with their light wings skim this liquid plain, and sport on its surface.

On certain days in the year, this sea is covered with a black thick fog, which does not extend farther than its shores; but, when the rays of the sun acquire force, they soon dissipate this body of vapours.

The Dead Sea produces a kind of bitumen, called the Jewish, which may be found floating on the water like large lumps of earth, and which, being driven by the winds to the eastern and western shores, adheres to them. It is then collected by the Arabs, and divided between them and the bashaw of Damascus, who purchases their share of it for some pieces of money, or such stuffs as they use for clothing.

This bitumen is a sulphureous substance, mixed with salt, which is gradually condensed by the heat of the sun. It is as brittle as black pitch, to which it has a great resemblance. It is combustible; and exhales, while burning, a strong and penetrating smell.

The ancient Arabs used it for daubing over the bottoms of their vessels, and the Egyptians for embalming the bodies of their dead, as being the properest ingredient to preserve the flesh uncorrupted.

It has also the virtue of preserving trees from being destroyed by in-

sects; but, when used for this purpose, it is necessary to dilute it in oil, and then to rub the trunks and branches with it. The natives give this bitumen the name of *lamar*.

At the distance of some paces from the shore, between the west and the south, there are several wells, or rather pits, which contain bitumen also, but of an oily nature. In order to make it acquire a consistence, it must be pounded with salt, and exposed some days in the sun. As these pits are near the lake, and are surrounded by grass and weeds, which conceal them from view, it would be dangerous to approach them, did not pyramids erected on the borders of them forewarn the traveller of his danger.

In the same quarter there are found several springs of warm water, like those of Ammaus, which I mentioned when describing the city of Tiberias.

On the western shore there are some natural salt pits, which produce a very white salt, used by the Arabs and the inhabitants of Jerusalem for seasoning their provisions. Near these arises a mountain of salt, which has the hardness and consistence of stone; but which, when cleaned and pounded, is not inferior in quality to the former.

I was shewn a shapeless ill-formed mass of stone, said to be the pillar of salt into which the too curious wife of Lot was converted. It has not the least resemblance to a woman; but I was told that God, in order to punish her disobedience the more, deprived her, in this metamorphosis, of every trace of the human figure. I am tempted to laugh when I think of this pretended statue, and the scientific discussions of which it has been the subject. No person could point out to me, in the neighbourhood, that species of fruit called the apples of Sodom; which being fresh, and of a beautiful colour in appearance, fell into dust as soon as they were touched.

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Produce a kind of black stone, which is as tender as alabaster, and, when polished, assumes a most beautiful lustre. It is employed for paving churches, mosques, and other public buildings. Before it is cut, it conveys to the fingers, when touched, a foetid and disagreeable smell, which it loses when polished. At Bethlehem a kind of bracelets are made of it, which those who attend sick people wear on their arms, pretending that the smell of this stone is a sure preservative against epidemical distempers.

This stone is combustible, and

may be substituted for coal. In the Arabic language it is called *musta*.

The Mahometans near this place have a small chapel, which is dedicated to Moses. It is called *Mosada*, and they believe that the Jewish legislator was buried here.

Pliny makes mention of a citadel of the same name, situated on a mountain near the Dead Sea.

All the country on both sides of the lake is inhabited by the Bedouin Arabs, who are almost always engaged in war.

After having surveyed every thing worthy of notice in this spot, we rejoined the caravan.

OF THE STATE OF THE FINE ARTS AT ATHENS.

BY MR. DE PAUW.

I. *Painting; and the Venus of Cos, and of Gnidus.*

AMONG the Greeks, the genius of one man has often effected more than all the efforts of the multitude; and as Homer was the father of epic poetry, so did historical painting originate with Polygnotus. This art had hitherto produced nothing capable of pleasing the eye, but with him it began to acquire the magical power of speaking even to the heart.

Polygnotus, as an original artist, deserves more consideration than all those who have followed his footsteps; and we shall, therefore, endeavour to point out his many excellencies, as well as faults, of which likewise he had no small share. Yet the force of his imagination stamped painting with a kind of national character; and his manner was perpetuated among the principal schools of Greece, in the same way that all the compositions of versifiers partook more or less of the style and colouring of Homer.

This great master, born in the island of Thafos, about five hundred years before our æra, was at first uncertain as to his destiny, and did not know whether nature had in-

tended him for a poet or a painter. He began, therefore, by studying not only the *Iliad* and *Odyssey*, but likewise all the epic poems then extant, such as the *Minyad*, the *Illustrious Women*, the *Return from Hell*, and many others, where sufficient mythological subjects were found, to adorn all the temples and porticos of Europe and Asia. It was then Polygnotus, sensible of his vocation, undertook to give bodies and colours to the ideas of the poets. The taking of Troy was the favourite scene he represented at Athens, Delphi, and most probably in many other parts of Greece.

That event, for ever memorable, contained so many interesting circumstances, and such terrible situations, that it seems almost impossible to combine or unite them. But no obstacles could check the enthusiasm of this artist, who sometimes introduced more than eighty figures into one picture, and raised himself as if by magic, to such lofty ideas and sublime conceptions, that they fill the mind with astonishment. An action, unfortunately but too frequent at that time in all towns taken by assault, afforded him the most difficult task that ever pre-

sented itself to the imagination of man.—He dared to paint Cassandra, the daughter of Priam, at the moment she had been violated by Ajax in the temple of Minerva: a veil partly covered the face of this unfortunate captive; but the blush of confusion was visible on her front, and she discovered all the symptoms of modesty, insulted by a monster who has been called a hero.

The Athenians were charmed with this picture above every thing, and they could not sufficiently admire the happy conception and judgement displayed in surmounting so many difficulties; but one circumstance more than the rest fixed their attention. Under the fictitious name of Laodice, he had introduced a very beautiful female figure, totally unconnected either with the siege of Troy, or any historical events relative to his subject: and this was called by the Greek artists a *Parergon*, or digression. As the Athenians had great penetration, they soon discovered in this stranger the famous Elpinice, daughter of Miltiades, and the beloved sister of Cimon, who had brought Polygnotus to Athens, after having conquered the island of Thasos, in the year four hundred and sixty-three before our æra.

When the mystery became known, the moralists of Athens decided that Elpinice had exceeded the limits of modesty, by exposing herself to the eyes of the painter as a model, most probably, for all the female figures of the piece; and even for that of Cassandra, although, indeed, it did not appear that she had been ravished. But, previous to this censure, they should have considered, that from the great scarcity of fine forms in Greece, the painters could seldom find any sufficiently perfect for their purpose.

We are informed by Cicero, that in the town of Crotona, which, according to some historians, con-

tained upwards of one hundred thousand inhabitants, Zeuxis could not find any woman at all qualified to be the model for a picture of Helen, intended to be placed in the temple of Juno, on the promontory of Lacinium. He had therefore no other resource than to copy the individual beauties of five different virgins, in order to form his ideal figure; and this production, when completed, was far from answering the great expectations it had raised. The Helen of Zeuxis, although admired by some artists, never attracted the multitude; but the Cassandra of Polygnotus preserved the greatest reputation even in the days of Lucian.

The difficulty of finding beautiful objects, among the women of Greece, must have been very great indeed, when Praxiteles and Apelles were obliged to have recourse to the same person for the charms of the Venus of Gnidos, executed in white marble, and the Venus of Cos, drawn in colours. It is asserted by Athenæus, who was much better informed on this point than Pliny the naturalist, that both these famous productions, the picture, as well as the statue, were copied after the courtesan Phryne, who, born at Thespia in Bæotia, had exercised her empire at Athens. After having studied several attitudes, she fancied to have discovered one more favourable than the rest for displaying all her bodily perfections. Both painter and sculptor were obliged to adopt her favourite posture, while she tyrannized over the eyes of the one, and the soul of the other.

From this cause, the Venus of Gnidos, and the Venus of Cos, were so perfectly alike, that it was impossible to remark any difference in their features, contour, or more particularly in their attitude. Both represented Phryne coming out of the sea, on the beach of Sciron, where she was wont to bathe in the Saronic gulf, between Athens and Elufis,

Eleusis. But the painting of Apelles was far from exciting so much enthusiasm among the Greeks as the sculpture of Praxiteles. They fancied the marble moved; that it seemed to speak; and their illusion, says Lucian, was so great, that they ended by applying their lips to those of the goddess. Anthology, likewise, contained a far greater number of verses in honour of the Venus of Cnidus, than were ever produced by the admirers of the Venus of Cos.

Since that period, the triumph of sculpture over painting has been decided; and it is not difficult to prove by physical reasons, that the one of these arts must be superior to the other, when the artists, as in the present case, are equal in talents and genius.

It is, however, but just to observe, that the gentle bending of the body, and charming inflexion of the arms, assumed by Phryne, afforded the greatest advantages to the sculptor, and were altogether unfavourable for the painter, who was thus subjected to the imperious will of a model, too animated for his pencil.

To form a more extensive idea of the manner of Polygnotus, it is necessary to return to that portico called the *Pœcile*, which contained examples of the astonishing boldness of his composition.

Next to the taking of Troy was seen the battle of Marathon, where he allowed himself more licence than ever Pindar ventured to exercise in a lyric poem. Minerva and Hercules were made to descend from heaven; the small town of Marathon was personified in the form of a genius; and the first Anachronism took place there that ever appeared in painting. Theseus, drawn from the shades of death, had to witness a combat some centuries after his decease.

This was exactly the same thing, as representing Clovis at the battle of Fontenoi, or Charlemain at the siege of Gibraltar; and he rendered

the licence more conspicuous by marking on the picture the names of the different figures in capital letters. Miltiades and his colleagues, however, were not distinguished in that manner, because it must have rendered them too illustrious not to excite the jealousy of the Athenian citizens, who had fought with as much bravery as the chiefs of the army.

The introduction of written characters to indicate great personages demonstrates clearly, that Polygnotus, without any idea whatever of perspective, had ranged his figures in winding lines from the bottom of the picture to the very top of the sky. This must always have been the case, when a group contained forty or fifty personages; for the Greeks knew nothing of any other position, as appears by that famous bas-relief, commonly called the Apotheosis of Homer, where the figures of the first rank have their names also inserted, and are placed exactly on the same plan with those of Polygnotus.

From this it follows, of course, that the Greek painters always appeared to greatest advantage in representing some single object, unconnected with any of the rules of perspective. The pictures most generally admired by the vulgar, as well as by enlightened judges, like the Jalytes of Protogenes, the Venus of Apelles, and the Glycera of Pausias, were all of this description.

It is astonishing that the moderns should have lost so much time in conjectures, and obstinate disputes concerning the knowledge of the ancients in perspective; when the Greeks themselves have acknowledged their deficiency in that point. No artist of those days ever attempted to paint a landscape, or if he did make the essay, we require no other proof of its being unsuccessful, than, that his name is forgotten.

In reading a description of mount Hymettus, we are struck with the admirable

admirable points of view in different parts of Attica and Peloponnesus; but the citadel of Corinth excelled all others for extent of prospect, variety of objects, and successive deepening even to the very foot of mount Parnassus. Although a country like this, abounding in picturesque scenes, enriched with monuments of architecture, and ornamented with sacred groves, fountains, and cascades, seemed calculated to invite the pencil, yet no artist there ever attached himself to landscape. The language of the Greeks had no word to express that species of painting; for the term chorography belonged solely to the science of geographers. Neither did their technical Dictionary contain any thing analogous to sea-pieces founded on aerial perspective, of which they were likewise ignorant, as appears by all the monuments of Herculaneum. To authorities of this nature it would be absurd to oppose the assertions of such a writer as Philostratus, whose book called the *Images*, is the production of a so-

phist entirely ignorant of the elements of painting.

We are informed by the ancients themselves that their optics consisted of three parts; the first taught architects how to distribute the entrances and windows of a building to greatest advantage: the second respected mirrors; and the third, called scenography, belonged chiefly to theatrical decorations. The great art of the latter consisted in arranging the ornaments so as to prevent one illusion from injuring another.

Linear perspective, as practised by painters, we may be assured was not contained in the elements of ancient optics: otherwise the productions found in Herculaneum would not have trespassed so grossly against all the rules of art, both in the points where the lines should terminate, and in the aspect of objects. They were often represented as seen from below, when, according to their position, the real view was from above.

[*To be continued.*]

OF THE ISLAND OF ST. KILDA, AND CUSTOMS OF ITS INHABITANTS.

BY THE REV. JOHN LANE BUCHANAN.

[*Concluded from Page 41.*]

THE puffins hatch underground, and are easily found out by a hole dug by their beaks. They have dogs trained up for this purpose: these are a species of terrier or spaniel. The women are much exercised in fowling; and the dogs find them out, and bring the birds of their own accord to the tops of the rocks.

The people live all summer on two kinds of these puffins; for there are more sorts of them than one, and so numerous, that they not only cover whole plots of ground, but when on wing, they cover every thing below them in a kind of darkness, like a small cloud of locusts in another country.

At St. Kilda there is a large kind of sea-gull, called a *Fuilag*, as large as a solan goose, that infests the birds by breaking their eggs, often killing the young, and many of the old fowls. These good-natured people discover their greatest rage, at seeing or hearing of this cruel enemy; they exert their whole address to catch it, and then excel the Indians in torturing this imp of hell. They pluck out its eyes, sew its wings together, and send him adrift. They extract the meat out of its egg, and the animal sits on it till it pines away. To eat its egg would be accounted flagitious, and worthy of a monster only. This fowl is white in the breast,

breast, black in wings, and bluish on the back. The gare fowl is four feet long, and supposed to be the pigeon of South America. Its egg is said to exceed that of a goose, as much as the latter exceeds the egg of a hen, which it lays close by the sea-side, being incapable from its bulk of soaring up to the cliffs. It appears in July, and even then but rarely, for it does not visit St. Kilda yearly.

Fowls are also caught by gins; and Mr. Martin mentions one extraordinary escape, when he visited that island. One of their number was entangled by one of his own gins: when his toe got into the noose, he fell down the rock, and hung by the toe, the gin being strong enough to hold him for the space of a night twenty fathoms above the sea, until a neighbour heard him, and rescued him next morning.

They have been known to preserve two thousand solan geese, young and old, all winter, in their store-houses, of which they have scores, for keeping their fowls and eggs. The least of their baskets will contain four hundred eggs; and they have been known of a morning to have brought home twenty large baskets full from the rocks; and many of them will hold eight hundred eggs of lesser size. Instead of salt, they use peat ashes for preserving their fowls and eggs. These are unpleasant to such as are unaccustomed to eat of them, being generally too harsh to the taste.

Their village is placed on the east side of the island of St. Kilda, which they call their country, and the little isles of Boreray and Soay are named the north country. Their houses are low, and flat roofed, and the avenue between them is called the high-street. They have niches made in the sides of their walls, about five feet from the ground, to sleep on; and instead of feather beds they use straw or heath. As they keep their cattle's dung in their houses, as in Harris, placing one

stratum of earth well tramped with fresh litter below their cattle, the floor and fire are raised about five feet above the ground by the time this augen stable is cleaned out in spring.

These are a few of their singular methods of catching birds among the rocks, and to such as would see them perform within the walls of gentlemen's houses, their alertness is no less astonishing than diverting, when they scramble along the ceilings; but it is terror itself to look at them among the cliffs at this diversion. A clergyman of my acquaintance was witness to two noted bird-catchers among the ablest of them, and was almost terrified to look down at them. One fixed himself on a craggy shelf, his companion went down sixty fathoms below him, and having darted himself from the face of one of the most tremendous rocks, he began to play his tricks, singing and laughing very merrily; but so terrified was the clergyman, that he could not for his life run over half the scene with his eyes.

After playing all the antic tricks and entertainment of his art, he returned in triumph with strings of fowls about his neck, and a number of eggs in his bosom. The people were inexpressibly happy, but the minister was extremely shocked at this uncommon trial of skill.

The man who holds the rope plants himself so firmly on a shelf of the rock, that he has been known to sustain the other, after falling the whole length of the rope.

These people for certain excel all the people in Britain at climbing. It happened once that their boat was split to pieces on the west side of Boreray Island; and they were forced to take hold on a bare rock, which was steep, and above twenty fathoms high. Notwithstanding this difficulty, some of them climbed up to the top of the rock, and let down a rope from thence, with plaids, to draw up all the boat's crew; a circumstance incredible to strangers, and

and impossible to any but themselves to surmount. In this island they were forced to remain until the season returned for their oppressor to visit the isle for his dues, and that only happens twice a year. Let any man of reflection consider the wretched state of these men, without food, fire, or cover from the wintry blast, during the long nights—with the unhappy situation of their poor forlorn families at home, not knowing but their husbands, parents, and brothers, had been sent to eternity; and who, though within six miles of St. Kilda, were deprived of a six shilling Norway yaul to go in quest of them, dead or alive.

Melancholy were their looks, when their lordly master carried them home.

How cruel and impolitic does the heritor of this isle behave to these brave men!

The imprudent part of the laird's conduct lies in not placing those under his own protection, as other tenants, and receiving his rents from themselves. In that case, instead of eight, or even ten pounds yearly rent, he might be in the receipt of more than double that sum. One half of the dues paid annually by the tenants to the tacksmen, would enable them to live with more comfort to themselves, and greater advantage to the laird. Then they could join in a large barge, and repair to markets with their goods, and enrich themselves with their unrivalled industry. We have seen part of their labours and danger, and we shall by and by remark, how they are rewarded by their masters for whom they risk their lives daily.

Out of eighty acres of land, they must pay fifty bolls of barley and potatoes yearly; and he keeps his own dairy maid on the island to receive every drop of their milk to make butter and cheese for supplying his own table; this must be carefully collected evening and morning, and the remainder he sends to

the market. The high price of feathers, and the immense quantities collected by these people, increase the tackman's income immensely. All this, with the barley and potatoes, for the trifle of eleven guineas rent yearly; to which sheep and lambs must be added. According to the laws of this land, every householder must pay to the person he calls his master, every second he-lamb, every seventh fleece, and every tenth she-lamb. These sheep are wonderfully fruitful, many of them having four, and often three lambs at a time; as one of the people assured my friend, Mr. Macaulay, that in the course of thirteen months, one sheep increased his flock with nine more; the ewe brought forth three lambs in the month of March, three more in the same month the next year after; and each of the lambs had one before they were thirteen months old. Yet in proportion to the number of sheep every man possesses, he must pay this heavy tax, which becomes very profitable to the tackman, but proportionably iniquitous and oppressive to the poor ignorant St. Kildians, who must bear their own country acts, many of them unknown to their lairds, and almost all of them to the laws of this realm.

Well, indeed, might a certain gentleman who visited St. Kilda, declare that all their cattle are more beneficial to the master than to the people—for having an old prescriptive right to their milk from May to Michaelmas, and, I am afraid, to the end of time, these people will be at the mercy of some tackman or other.

Though the infamous pot-penny and fire-penny are dropt, as the people have got pots and flints of their own, yet there may be many other mean practices exercised over those harmless people, without their having an opportunity of conveying those grievances to the ears of the public, with whom they can have

little

little intercourse. However, the above is no slender specimen of their bad usage.

As no stranger sailing by, ever ventures to land on this boisterous island to barter with the natives, they must be supplied with all marketable necessaries from their master's shop. And one may easily conjecture on which side the balance lies, on those occasions.

The people of St. Kilda, from the nature of their food, emit a disagreeable odour. Fishes in general abound with much oil, and are often rancid on the stomach, and affect the very sweat with a disagreeable smell, that offends the olfactory nerves of delicate constitutions; and no wonder, though those water-fowls that daily feed on fish, should partake much of the same taste and smell—and this is particularly the case of the solan goose, whose flesh tastes exactly of fish.

The men and women here are more chaste than those of Harris are known to be.

The women are more handsome, as well as modest; they marry young, and address strangers with profound respect.

Both men and women delight much in singing; and their voices are abundantly tuneful. Their genius and natural vein for poetry is no wise inferior to the other natives of the Hebrides. Their songs are wonderfully descriptive, and discover great strength of fancy.—The subjects of their songs are the accomplishments of their fair friends among the female sex; and the heroic actions of their fowls in climbing rocks, catching fowls, and fishing, and melancholy deaths over the rocks.

The men there, as in Harris, sing aloud when tugging at the oars, and exert their lungs and strength in animating the party by their united strains in the chorus of these songs, which are adapted to the business in hand.

They are not addicted to the vice

of drinking, so detestable in others. That article of luxury is wisely kept back from them: as intoxication, from their dangerous profession, might soon unpeople the island. The men and women are equally ingenious; the women at weaving webbs, and the men at other handicrafts. Being there strangers to the superfluities, they rest satisfied with the common necessaries of life.

The men and women dress in the same form that the Hebrideans do, and are possessed of an equal share of pride and ambition of appearing gay on Sundays and holidays, with other people.

Their language is Gálic, unadulterated, having no communication with strangers, to corrupt it with other languages.

Buchanan writes, that in his time the inhabitants of Herta were totally ignorant. But the proprietor sent a priest along with his procurator yearly to baptize their children, and in the absence of the priest every one baptized his own child; often their midwife performed that ceremony. In this state the people continued for a hundred years after, until an ignorant fanatic impostor grossly imposed on the people, by claiming tythes; but a part of them refused to pay that tribute, alledging he was unqualified for the profession, as he could not repeat the Lord's Prayer.

Fifty years after his time, another dangerous impostor formed a design of raising a little spiritual empire among them: his name was Rore, and he had penetration enough to find out that ignorance was the mother of devotion.

This native of Herta, though ignorant of letters, had great natural parts. Full of his own abilities, he laid a design of enslaving the whole community, and making himself lord of their consciences, freedom, and fortunes.

He imposed a false religion on them, which he pretended he had been taught by John Baptist, and in

his prayer he spoke of Eli as their preserver, and maintained he met with him on a fertile little hill, which he called his bush, which was sacred, and any cow or sheep that would taste of its grass was to be instantly killed; of which he himself behoved to share liberally during the feast. He taught that each of them had titular saints in heaven to intercede for them, whose anniversary behoved to be kept by a splendid feast for each; and that Rore himself was to be a partaker. The women were all brought to his creed, and a criminal prosecution was instantly begun against any who was hardly enough to oppose him, by making them walk over a large beach of loose round stones, without moving them, which would truly be a great miracle, as the stones are round and loose. In case, however, a stone ginged, her punishment was, to stand naked under a cataract and a mighty torrent of water, let down with great force upon her head and body. Private confession was his great engine, and the greatest secrecy was enjoined, under the pain of hell fire.

But he was at last, with great intreaty, enticed on board a vessel, and carried to Sky, where he made public confession of his crimes, and was never allowed to return to St. Kilda.

These people at present profess the Protestant religion. Their clergyman is illiterate, farther than his little knowledge of the English language. At St. Kilda he studied his divinity from his father, who was a poor man that failed in his circumstances, being a farmer and mechanic in Ulst, before he was clothed with the character of a minister, and was sent to officiate among those people; in which capacity he continued till his death opened the vacancy for his son, who was judged qualified to explain the English Bible into Gaelic.

The salary annexed to this office is about twenty-five pounds per annum, being mostly a mortification of

three hundred marks left by a gentleman of the name of Macleod, to be given to any name-sake, who can answer the above purpose; and the rest to be made up by the Society for propagating Christian Knowledge in Scotland; as no man of letters would be buried from the world for such a small sum. He acts up to this duty to the best of his knowledge.

This island will continue to be famous, from its being the place of imprisonment of the Hon. Lady Grange, who was, by private intrigue, carried out of her own house, and violently put on board a vessel at Leith, unknown to any of her friends, and left her great personal estate in the possession of that very man who entered into this horrid conspiracy against her; he sent her to this wild isle, where she was barbarously used, and at last finished her miserable life, among these ignorant people, who could not speak her language.

A poor old woman told me, that when she served her there, her whole time was devoted to weeping; and wrapping up letters round pieces of cork, bound up with yarn, and throwing them into the sea, to try if any favourable wave would waft them to some Christian, to inform some humane person where she resided, in expectation of carrying tidings to her friends at Edinburgh.

This affair happened about the year 1733, owing to some private misunderstanding between her ladyship and Lord Grange, whom she unfortunately married. But the real cause continues a secret, since her ladyship never returned.

This shocking affair would never have been heard of from that quarter, where secrecy is reduced into a solid system of dangerous intrigue, against residing, but unconnected strangers, had not her ladyship prevailed on the minister's wife to go with a letter concealed under her cloathes all the way to Glenelg, beyond all the isles, and deliver the letter

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letter into the post-office, where it found its way to her friends. They immediately applied to parliament, to make enquiry into this barbarous conspiracy; and though a vessel was fitted out from Leith immediately, yet it was supposed a courier was dispatched over land by her enemies, who had arrived at St. Kilda some time before the vessel. When the latter arrived, to their sad disappointment, they found the lady in her grave. Whether she died by the visitation of God or the wicked-

ness of man, will for ever remain a secret; as their whole address could not prevail on the minister and his wife, though brought to Edinburgh, to declare how it happened, as both were afraid of offending the great men of that country among whom they were forced to reside.

Some people imagined, that she knew something of the rebellion that broke out in 1745, at that time, and meant to have divulged the secret, which is not very probable.

ON THE BEST METHOD OF PROVIDING FOR THE POOR.

With preliminary and subsequent Considerations, by the Secretary of the Bath and West of England Society.

THE materials which compose the former volumes of this Society, are for the most part a recital of experiments and practical opinions in the great department of agriculture. To advance the knowledge of that science was a primary object in the institution of the Society, and it is confessedly an object, in every enlightened country, paramount to every other consideration. The favourable reception these volumes have met with among the landed gentlemen, and liberal-minded farmers, may be considered as a proof that the proceedings of the Society have not been unsuccessfully devoted to their main end.

The papers contained in the present volume, though a continuation of former exertions in the public cause, will be found to embrace objects of improvement beyond the common province of the farmer. Among them that of planting, the embellishment of estates, and the provision of a national store of oak timber, are considered as particularly worthy of the public attention; the attention especially of opulent landowners, who possess from that opulence, and from their leisure, powers of exertion peculiar to themselves. In this class of the com-

munity there are obviously other powers of doing good, which, happily exerted, must redound to their lasting honour, and no less to the happiness and solid glory of their country. Nor will it be a circumstance of small encouragement to an exertion of their natural influence, when an object shall be held out, in the accomplishment of which the manufacturer and the sedulous tradesmen are found qualified as able coadjutors. To the latter description of citizens it will also afford much encouragement, to be supported in their efforts by the weight and influence of the former. To both, it must be a strong inducement to a cordiality of exertion, where the end to be accomplished by their joint endeavours is dictated at once by political wisdom, and the benevolent laws of the Supreme Being. The object which, by the encouragement of the proper committee, I am induced to consider in this paper, is, *the best Method of providing for the Poor.*

This is an object which needs no apology in a work like the present; it is a most important branch of political œconomy, closely connected with the general good, and, in the present state of the country, of immense magnitude.

A learned and truly respectable physician, a vice-president of this Society, gave, in a former volume, his thoughts on the most simple and obvious means of preserving the health of labouring persons, employed in agriculture. That paper has been received with the praise due to its merit, and will be regarded as a valuable directory to the benevolent farmer and master, studious of the health of his servant. It is with due respect to equal benevolence, and due deference to superior abilities, that a servant of the Society presumes to follow him in reflections for the comfort and happiness, not only of the same class, but of every class of labouring people.

A patriotic senator, (Mr. Gilbert) was employed for a series of years, in framing a bill for the regulation of the poor laws, and thereby to lessen the general burden of the country, by simplifying the parochial management, guarding against the suffering of the worthy, and the impositions of the idle and licentious poor. What, if any, will be the result of his labours in parliament for these ends, is yet to be proved. Every friend to the general happiness of mankind, must wish that such a bill may be adopted at last, as may tend to the aid of virtuous indigence, and the most effectual correction of public abuse. While this great and difficult subject shall be in agitation, it is much to be desired, that gentlemen of leisure and talents in different parts of the country, would give that attention to it which the liberal views of so active an advocate have invited, and which its importance so loudly calls for.

In every civilized country its interior political œconomy, which involves the moral good and the social comfort of a large proportion of inconsiderate and impotent persons, is a study highly worthy of the philosopher and the Christian.

In this country, possessing as it

does, in an eminent manner, various local advantages, the lights of knowledge, the freedom of religion, and comparatively happy in the freedom of its government; such men are peculiarly called on to exert their talents for the prevention of misery, and the promotion of general order and happiness in the subordinate classes of society. The perfect attainment of these ends, by national laws and regulations, is not to be expected. Human laws, the schemes of human imperfection, and which are necessarily in some degree theoretical, must ever be inadequate to the production of perfect virtue, and consequent felicity. It is sufficient if they be the best that human prudence could devise, to answer the best ends. Such laws will at least serve as general securities of order, union, and prosperity. But after all which the wisest policy can enact, a large field will remain open for the more private offices of the active and benevolent citizen; and whatever can be privately done, by plans of local œconomy, moving on the provident principles of morality and virtue, will be so much in aid of the wisest laws of the state; or rather it will supply the natural and necessary defect of them. What can be more worthy of a wise and good man, than to be employed in effecting a good, which a government cannot accomplish, and that by exercising, most to his own rational delight, the benevolence of his own mind?

Of the vagrant poor—those who under various pretences wander about the country without any visible means of getting a maintenance, and who furnish but too common a suspicion of their being worse than sturdy beggars,—we shall say but little. As vagrants, the laws now in force provide for their being treated as they too generally deserve; and if such persons were more frequently taken into custody, and compelled to give an account of themselves, it would be equally good

good in its consequences to them and to the community. In this respect the activity of magistrates, in punishing the idle and profligate on the one hand, while on the other they exercise their authority in their districts, to prevent parochial oppressions, and neglects of duty towards the distressed, will prevent much irregular strolling, and correct the motives to it. This very important part of a magistrate's duty, though in itself an unpleasant and invidious one, cannot be too much commended, wherever discharged with a due regard to justice and humanity. The character of such a vigilant and worthy magistrate will operate to the terror of idle wanderers, while the casually distressed poor traveller will be secured from famine and the bitter temptation to steal.

But the classes of poor for whose benefit this article is principally intended, are, the resident labourers in husbandry, manufactures, and mechanics. Such may be said to form the bulk, and the valuable bulk too, of the people in this country; to render their poverty the least irksome to themselves and to the public, and as much as possible to prevent poverty, will be allowed in every point of view to be a work of exalted charity and universal benefit. It wisely anticipates natural evil, by the timely application of moral principles. This we may fairly hope is practicable in most parishes, because it has been found easily practicable in various situations.

The establishment of provident societies, for a provision in health against the day of sickness, has been tried, and wherever it has been tried, the effect has been uniformly good. The mode of this provision has been in its outline generally the same, i. e. by inducing the labouring classes to appropriate some small part of their earnings to a fund, from which they may draw succour in the hour of need. This plan

has indeed sometimes originated with the most sensible of the poor themselves, and has been carried into effect without much patronage from the wealthy. But where the latter have been active in aiding, by their example and protection, this commendable disposition, it has succeeded in a proportionable degree. And so considerable in some instances has that degree been, as to make it a matter of surprise that such œconomy has not been universal! The reason, indeed, of this defect of exertion is to be found, where every other moral defect has its origin; in the natural propensity of the human mind to do those things which ought not to be done, and to omit those which should be performed.

To dwell on a moral defect is a far less pleasing task, than to urge the wisdom and happiness of doing well. This, therefore, we will endeavour to do, as the most likely means of engaging that attention, which may be favourable to the end in view. Now with every common deduction from the goodness of human nature, it seems obvious that the mind of man is prone to commend, at least, the amiableness of virtue, and sincerely to approve those deeds of social kindness which appear most conspicuous in any character. Never, perhaps, was there any institution, well-planned by human foresight for alleviating human misery, that did not sooner or later gain the applause of the public. The virtuous active citizen, wherever he has been found devoting his labours and his wealth to the protection of the indigent, the maimed, or the sick, has been generally beloved while living, and his memory after death has been honoured and revered. The hero may be remembered, from the splendor of his devastations, with a mixture of admiration and disgust: the sage will be renowned for the acuteness of his judgement; but it is the character formed on the principles
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of "the Man of Ross," that excites the tribute of universal esteem. Such a tribute produces a reflected pleasure on the mind that bestows it; while the benevolent feelings of that man who deserves it, are his own highest reward. They preserve in his bosom a perpetual glow of delight, with which mere amusement or sensuality can never be connected.

Various have been the outlines of plans, submitted to the public examination, with a view of bringing the subject before parliament, so as to obtain a national reform, by authority. But improvements by institutions of authority, have long been waited for in vain. Some have held forth the necessity of large buildings under the names of work-houses, houses of industry, &c. to be established in certain districts through the nation, for carrying on different branches of manufacture, by means of the indigent, who should want relief; thereby supposing that such poor would be more certainly employed, more regularly superintended, better provided for, and at a cheaper rate.

Others have reprobated that system in toto, and maintained that while such houses would be attended with an enormous expence of building, they would do nothing towards lessening the general burden; but that the poor in them, committed as to so many jails, would

be rendered unhappy; their morals, from a crowded way of life, would become more corrupt; their labour would be less, and their work worse done; consequently, that manufactures would be injured: that the maintenance of the poor would cost more, and that the peasantry would be enervated by such early confinement and restraint.

Under such contradictory opinions, the subject has received but little elucidation; and the uncertainty of a new national regulation continues as great as ever; while, notwithstanding the flourishing state of most manufactures, the poor-rates are making a constant advance. The last circumstance must prove, either that population has been rapidly increasing, or that the system of managing the poor is daily becoming worse. The former of these may be true; the latter cannot be the case, without a national degeneracy in the morals and habits of the poor. To obviate such a probable evil, as well as to lighten the general burden, it has been a favourite theory of several intelligent writers, that the poor may be made to maintain themselves. Under the pressure of insufficient millions of expenditure, this should seem a paradox; and yet so plausible, and indeed rational, have been some calculations, that the possibility of almost realizing such a scheme, is not void of hope.

[*To be continued.*]

ESSAY XII.—ON THE PROGRESS OF NAVIGATION.

IN 1532, Nunho de Guzman was sent by Cortez by land to reduce the province of Mechoacan. He discovered and subdued the provinces of Culiacan and Cinaloa, extending to 28 degrees of north latitude, on the coast of the South Sea. About the same time Cortez sent out some ships from New Spain to discover to the north-west, but they proceeded no further than former navigators had done.

Simon de Alcazova, a Portuguese, but in the king of Spain's service, undertook to discover to the southward of Peru, by passing the Straits of Magellan. He sailed from St. Lucar with two ships and 250 men, and entered the Strait in Jan. 1535. Having spent some time in it, and being half-way through, the violent storms, which lasted many days, were the occasion that his men in a mutinous manner obliged him to turn back

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back out of the Strait, and put into Port Lobos, a little above the mouth of it. Here he landed a hundred men to discover up the country, and appointing his lieutenant to command them, because he could not himself, by reason of indisposition. They travelled ninety leagues through a desert country, seeing scarce any inhabitants, and being ready to perish sometimes for want of water; and by this time all the provisions they brought from aboard were spent, the country affording little or nothing. This done, they returned towards the ships, and some of them mutinying by the way, secured those that opposed their wicked designs; and coming aboard, murdered Alcazova, their commander in chief, and his pilot, designing to leave the rest that had opposed them ashore, and turn pirates. But being divided among themselves, the loyal party took the advantage to possess themselves of the ships, and executed many of them. This done, they directed their course for the islands of America. The largest ship was cast away on the coast of Brazil, the other in much distress arrived at the island Hispaniola. Thus ended the enterprise.

In the year 1534, Jaques Cartier sailed from the port of St. Malo, by order of Francis I. king of France, to discover the north part of America. He set out on the 20th of April, and on the 10th of May put into the port of St. Catherine. in Newfoundland; where having spent some days in refitting, he sailed all the length of the island from Cape Raz to Cape de Grace; and entering between the island and the continent, run to the westward along the shore, till at the mouth of the great river of Canada, he turned to the southward, came to the bay called du Chaleur, and traded with the natives in a very peaceable manner, as he did all along those shores on the back of Newfoundland, viewing all the creeks and harbours, till the 15th of August, when they departed

thence homeward, and arrived at St. Malo on the 5th of September.

Next year, the same Jaques Cartier sailed again from St. Malo, May the 19th, with three ships, upon the same discovery; and after suffering much by storms, which parted them, Cartier, on the 25th of June, came upon the coast of Newfoundland in 49 degrees and 40 minutes of latitude, and staying some days, was there joined by his other two ships. Then they all together entered the great bay on the back of Newfoundland, sailing to the westward, and foul weather coming on, anchored in the port of St. Nicholas, where they staid till the 7th of August; and then steering to the southward, on the 15th came upon the island of the Assumption. Thence he turned again into the great river, and coasting along it, came to the island he called Orleans, in the country of Canada, where he traded amicably with the Indians; and leaving the ships there, with fifty men in the boats, he ran fifty leagues higher, where he saw the town of Hochelaga, consisting of about fifty great houses, each capable of containing a great number of people, and the town enclosed with a triple fence, all of timber. Returning hence to his ships, he went to Stadacona, a town about a league from them, to visit the prince of that part of Canada. In these parts he found much fish, Indian wheat, and tobacco. He continued here all the winter, discovering what was nearest, and enquiring into the further parts of the country; and in May following returned home with a particular account of the great river of Canada, and the whole country called by that name, or New France.

The same year, Peter de Mendoza sailed with eleven ships from St. Lucar, having 800 men, for the river Plate, where, after suffering great hardships, he founded the colony of Buenos Ayres.

Two ships, in 1536, were fitted out from London, under the command

mand of Mr. Hore, with 120 men, for North America; of whom we find no account that they did any more than get to Newfoundland, where they were in such want, that they eat up one another; and those that were left, surprized a French ship that came into those parts, and so returned home.

In 1539, Father Mark de Niza set out on an expedition by land to discover northward of the Straits of California. The account he gave on his return induced Cortez to fit out three ships from New Spain, under the command of D. Francisco de Ulloa; who directing his course to the north-west, ran along the back of California, searching all that coast as far as Cape Enganho, in the latitude of 30 degrees: but here was no discovery of any consequence made, and Ulloa resolving to go further, was never more heard of; another of his three ships had been lost before, and the third, which now left him, returned to New Spain.

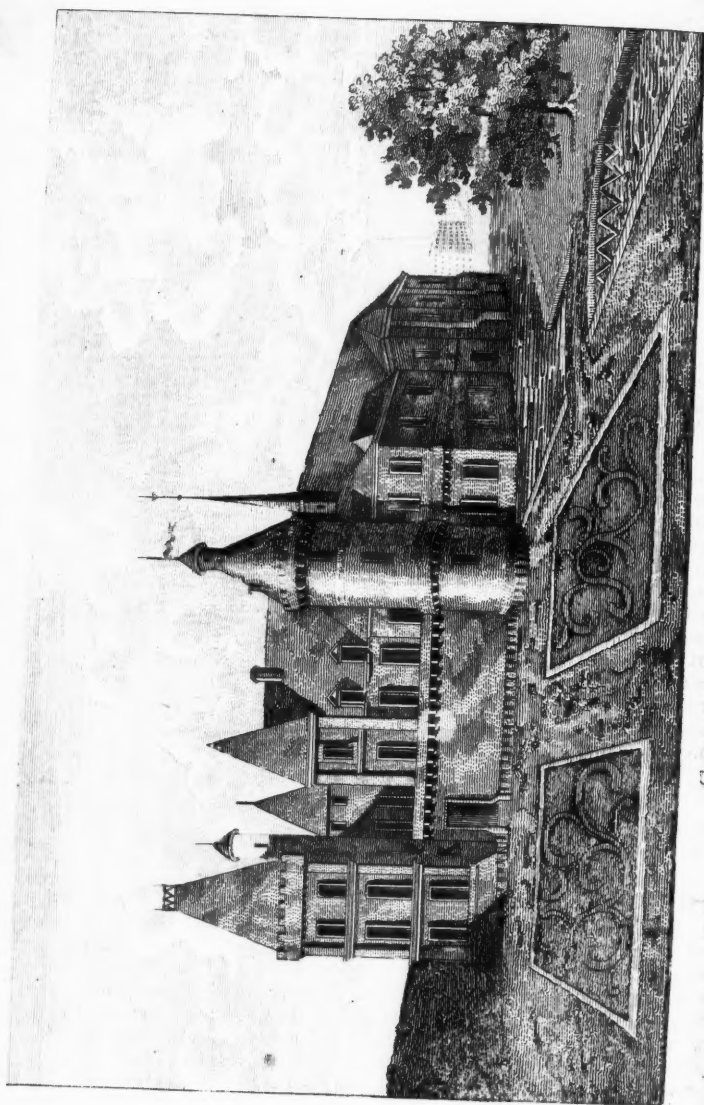
The same year, the viceroy of Mexico sent out two ships from Acapulco in the South Sea, to discover on that element, whilst Cornado travelled by land. He gave the command of them to Ferdinand de Alarcon, who set sail on the 9th of May. Coming to the flats at the entrance of the Strait of California, he sent his boats before to sound, and yet run aground; but the tide rising, brought him off, and he ran up till he came to a great river, up which he went with his boats, and traded with the Indians for provisions and hides. Having gone very far up the river Alarcon, he heard tidings of Cibola, which was what he looked for, and of the death of Stephen, a black, who accompanied Guzman. He called the river Buena Guia, and returning to his ships, put aboard his boats abundance of provisions and commodities to trade with, resolving to join Francis Vazquez de Cornado that way. Alarcon went up this river eighty-five leagues, and then hearing no news of Cor-

nado, he sailed down the river again to his ships. He proceeded on his voyage many days after along the coast, enquiring for Cornado and Cibola, till perceiving at last there were no hopes of finding them, he returned to New Spain, having sailed four degrees farther than the ships sent by Cortez.

The same year, James Cartier, before mentioned, sailed from St. Malo with five ships, on the 23d of May, for the coast of Canada and Saguenay; and meeting with very bad weather at sea, were parted, but came together again, after having been at sea, in the port of Carpent, in Newfoundland; and on the 29d of August put into the haven of St. Croix, or the Holy Cross, in Canada. Hence the lord of Roberval sailed four leagues farther, where he thought a convenient place, and there erected a fort, into which he landed the provisions and ammunition; and keeping three ships with him, sent back the other two into France.— This is the first colony I find in North America, and the first in all that continent of any nation, except the Spaniards or Portuguese.

There occurs another navigation this year, no less remarkable in its way, than any of those already mentioned. Pizarro having conquered the mighty empire of Peru, guided by his boundless ambition, travelled up inland, but wanting provisions, sent Capt. Orellana down the river of the Amazons with 80 men in a boat, and several canoes. He set out about the latter end of this year, and being carried 200 leagues from the place where he entered, the violence of the current driving the boats twenty-five leagues a day, he thought he was too far gone to return against the stream, and therefore held on his way, till in January, for want of provisions, his men eat all the leather they had. Being ready to perish, they came to an Indian town, where they found provisions, the Indians abandoning it at first; but Orellana speaking to

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some in the Indian tongue, they all returned, and plentifully furnished him with turkeys, partridges, fish, and other necessaries. Finding these Indians sincere, they staid here twenty days; in which time they built a brigantine, and sailed again on Candlemas-day, and ran 200 leagues farther without seeing any town; when being again in great want, they espied some Indian dwellings, where they civilly asked for some sustenance, and had abundance of tortoises and parrots given them. In the way hence they saw good towns, and the next day two canoes came aboard, bringing tortoises and good partridges, and much fish, which they gave to Orellana, who in return gave them such things as he had. Then he landed, and all the Caciques of the country round came to see and present him with provisions: so that he staid here thirty-five days, and built another brigantine, which he caulked with cotton, and was supplied by the Indians with pitch for it. They left this place on the 24th of April, and running eighty leagues without meeting any warlike Indians, came to a desert country. May the 12th, they came to the province of Machiparo, where many canoes full of Indians set upon them; yet they landed some men, who brought provisions from the

town in spite of the multitude of natives that opposed them, and repulsed the Indians from their boats. Yet when he went off, they pursued him two days and two nights, and therefore when they left him, he rested three days in a town, whence he drove the inhabitants, and found much provision, whereof he laid in good store. Two days after, he came to another town as plentiful as the last, and where they saw much silver and gold, but valued it not, being now intent only upon saving their lives. In fine, with such like accidents he ran down this vast river, seeing many towns and large rivers that fell into it; fighting often with the Indians, till he came into the North Sea. These Spaniards judged the mouth of the river to be fifty leagues over, that the fresh water ran twenty leagues into the sea, that the tide rises and falls five or six fathoms, and that they had run along this vast river eighteen hundred leagues, reckoning all the windings. Being out at sea, they coasted along by guess with their small vessels, and after many labours and sufferings, arrived at last, in September, at the island Cubagua, on the coast of Paria, where was then a Spanish town, and great pearl-fishery.

CHATEAU DE MAINTENON.

WITH A VIEW OF THE SAME.

From a fine Etching by Pannelle.

THIS chateau is situated near a small town of its name, on the river Eure, between Versailles and Chartres. Louis XIV. purchased the chateau and its domains from the family of Coterai, who had been long in possession of them, for the celebrated Françoise d'Aubigne, (widow of Scarron, the poet) better known by the name of Madame de Maintenon, and to whom he was married in private; Harlay, the archbishop of Paris, Father de Chaille, and M. Bontemps, his pre-

mier valet de chambre, being alone privy to the ceremony. Soon after Louis the Fourteenth's purchase of the chateau and its dependencies, he created them into a marquise of their name, which Madame d'Aubigne bore ever afterwards. The name, however, gave rise to a French quibble, which in those gay times highly delighted that nation, who had then more of the monkey in them than the tyger. The owner of the chateau was called Madame de *Maintenant*.

ESSAY ON ELOQUENCE, PHILOSOPHICALLY CONSIDERED.

IF we enquire how eloquence operates upon the minds of men, we must consider three things or causes—the sense—the sound—and action. The first is addressed to the understanding; the other two to the passions, and have consequently the greatest force.

Nothing is too hard for sound, which subdues every thing, and raises the highest and most opposite perturbations in the bosoms of men. One sound lulls them to sleep—another rouses them from it; one sets them to fighting—another to embracing, and a third to weeping. It makes them groan and rage; it melts them into compassion, or animates them to repentment. And as to action, in which I also comprehend the motions of the countenance and of the eyes, it is of such force that Demosthenes being asked which was the first excellency of an orator? Answered, action; that the second was action; and the third was action.

Now the power of action seems to arise chiefly from hence; as it is a sign that the speaker is in earnest, and means what he speaks, it begets an opinion that what he says is just, reasonable, and important: his hearers adopt his passions and opinions, and are equally animated with him, who animates them. Hence it is possible for a man who thus carries his spirits in his gestures, and his meaning in his face, to look another into his sentiments and out of his senses, only by shewing in the energy of his countenance, that he himself is strongly affected by that passion which he would convey, and that his external motions are but the result of his internal. Solemn looks, dumb show, and ghostly groans, have had all the most prevailing effects of eloquence.

Nothing is so catching and communicative as the passions. The cast of an angry or pleasant eye,

will beget anger or pleasure;—one man's anger, or sorrow, or joy, can make a whole assembly outrageous, or dejected, or merry;—and the same men are provoked or pleased by the same words spoke in different tones; because they who hear them, take them just as he who speaks them seems to mean them. I have seen a preacher of mean sense and language, set half a congregation to crying, merely because he himself cried. By repeating the words heaven and hell, with distortion and clamour, he possessed their imaginations with all the joys of the blessed, and all the torments or terrors of the damned.

The fancy, when once it is heated, quickly improves the first spark into a flame; which being an assemblage of strong and glowing images, is, while it lasts, the strongest motion, and consequently the greatest power in a man; for all animal power is motion. And when a man has thus got a fire in his head, his reason, which is the gradual and deliberate weighing of things, and the cool comparing of one inward impulse with another, must shift its quarters until his brains grow cool again.

This aptness to be moved by sounds is natural, but improvable by education and the use of words. There are in the brain certain fibres, or strings, which naturally stretch and exert themselves as soon as certain sounds strike upon them; but without being able to annex to them any determinate idea, only in general that they feel pleasure or pain. It is like rubbing the hand of a man born deaf and blind with a file or flesh brush. He feels the skin irritated or soothed, but knows not with what. When these fibres are touched they disperse the motion to the whole animal spirits, and create in them motions and agitations agreeable to the force and quality

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quality of that sound which was the first mover. Hence people are said to be cured of the bite of the *Terantula* by music; which by quickening the motion of the animal spirits, raises in the blood such a ferment as drives out the poison.

But when description is added to those sounds; when they convey particular and distinct images; when scenes of horror or of joy are presented in sounds proper to convey them; then, the sense and the sound heightening each other, their united power over the soul is infinite and uncontrollable.

Such force has sound over the soul, to animate and calm its passions, and when proper action is added to proper sound, which two parts constitute the mechanical parts of eloquence, the effects of it are as certain as the effects of wine, and its strength as irresistible. In this respect, men resemble musical instruments, which may be wound up or let down to any pitch, by touching skilfully the stops and chords of the animal spirits. An expert hand can make a violin rage as violently, weep as bitterly, beg as heartily, and complain as mournfully, as words can express these several passions, and more than words without proper modulations. Timotheus the musician, played before Alexander the Great, an air so martial and animating, that he started from the table in a warlike fury, and called for his horse and his arms; and by another soft air so quelled the hostile tumult in his mind, that he sat down quietly to meat again. Thus was the conqueror of the world, conquered by sound. Drums and trumpets make men bold. And the Marquis de Biron, one of the bravest men that ever lived, died like a coward for want of them.

In a day of battle, when the onset is awakened by all the military sounds of a camp, the eager neighing of the horses, and even the busy and hollow treading of their feet;

the general and warlike murmur of every man preparing to fight; the clattering of arms; the hally thunder, and vehement rattling of drums, inspiring an impatience for battle; the dead and fullen dubbing of the kettle drums, creating a steady and obstinate bravery, and above all, the loud and shrill clangor of the trumpet, rousing a cheerful and lively boldness: all these hostile sounds, each of them destructive of coldness and fear, must occupy and incense every spirit that a man has in him, set his soul on fire, and irresistibly hurry him to immediate danger.

I have seen a beggar gain an alms by a heavy and an affecting groan, when a speech of Cicero's composing, spoken without Cicero's art, would not have gained it.—The groan struck the animal spirits sympathetically; and being continued to the imagination, raised up a thousand sudden conjectures and preoccupations in his favour, and a thousand circumstances of distress, which he who uttered it perhaps never felt or thought of. Looks and appearances have the like effect. Another beggar, shivering and naked in a cold wet day, with humble, pale, and hungry looks, or despairing ones, shall be as eloquent without uttering a word, as the other by uttering a groan. The humane sympathy in our souls, raise a party for him within us, and our fancy immediately represents us to ourselves in the same doleful circumstances; and, for that time, we feel all that the beggar feels, and probably much more. If to the above melancholy sound and miserable sight, we add the grievous symptoms of pain, sickness, and anguish, there is no pitch of pity and horror, that such a group of human woes cannot raise.

Now, if single sound be thus bewitching, and gesture alone thus persuasive, they must be infinitely more so when united. How prevailing must be their force, when it

comes arrayed and heightened by an irresistible tide of expression, enlivened by the most forcible and rapid ideas? when the orator attracts your eyes, charms your ears, and forces your attention: brings heaven and earth into his cause, and seems but to represent them, to speak their sense, and contend for their interest; when he carries your passions in his hands, suspends and controuls all your faculties, and yet persuades you that your own faculties guide you; when he lessens great things, magnifies little things, and disguises all? when his very gesture is animated, and every muscle persuades; his words lighten, and his breath is on fire; every word glows, and every image flames; he fills, delights, kindles, and astonishes your imagination; raises a storm in your hearts, and governs you in that storm! In this magical and outrageous tempest you are at the entire mercy of him who raised it.

I will mention three or four examples of eloquence, different in their consequences. Cæsar was resolved to punish Q. Ligarius; but Cicero had a mind to save him, and undertook his defence. Cæsar admitted him to speak, out of the gaiety of his heart, and for the mere pleasure of hearing him; for he was determined not to be shaken from his purpose. Cicero in the very beginning of his speech moved him, and proceeded in it with such a variety of pathos, and such an amazing grace, that Cæsar often changed countenance—it was plain his soul was in a hurricane, and all his passions in a flame. Cicero, touching artfully upon the battle of Pharsalia, so transported him, that he trembled all over—the papers which he held dropped out of his hand—and being subdued by the power of eloquence, he acquitted Ligarius.

What an amazing instance of the power of speaking! Behold the great and conquering Cæsar, the

absolute master of Rome and of all the Roman world, provoked at a man who had borne arms against him, fixed upon his doom, and life and death in his hands: behold this great and arbitrary man, this angry, awful, and prepossessed judge, overpowered by the force of eloquence, disarmed of his wrath, his designs wrested from him, his inclinations, when he thought himself best fortified in them, entirely changed, and himself, from being terrible, brought to tremble! Cæsar too was a great orator, and had often tried upon others, with success, the power of his own rhetoric! but was not then aware how much it could do upon himself. It was Cicero, it was the orator that triumphed here.—The bare sense of that fine speech would not have prevented Cæsar's displeasure for a moment: but the speaker was not to be resisted: all opposition fled, and every spark of resentment vanished before him.—The emperor was enchanted by the orator, and Cæsar was as it were possessed with Cicero.

Harry the Fifth (if I recollect right) on the plains of Agincourt, addressed his spare thousands of famished Englishmen,—roused every particle of ambition within them—inspired them with courage, obstinate and determined, and led them on to battle in the height of their rage against an host of Frenchmen, and gained a victory which will be memorable through an eternity of fame. That plain address, delivered in the blunt, homely language of that century, had a greater effect in the event of that day, than the addition of ten thousand men without it.

Marc Anthony, over the body of Cæsar, mangled by the swords of the conspirators, addressed the soldiers and plebeians of Rome; (for he wished to drive Brutus and the rest of the conspirators from the city, yet, from their strength was apprehensive of his own safety;) he

moderately

moderately begun his oration by telling them how much Cæsar loved them—he recounted the presents Cæsar had made to the Roman soldiery—and feelingly described the battles they had fought together, the dangers and hardships they had endured. From one gradation to another, he raised their passions to that giddiness of rage, which blew up a flame in the heart of Rome—spread like a contagion through the suburbs, and kindled a fire in Italy that soon extinguished the name of commonwealth.—Thus the effects of that fine speech, so artfully contrived and so pathetically delivered, hurled the liberties of Rome headlong down the precipice of per-

dition. One modern example of eloquence, though of a different kind, plays upon my feelings; which is Mr. Northey's welcome to the president of the United States, in the town of Salem. "Friend Washington, we are glad to see thee, and in behalf of the inhabitants bid thee a hearty welcome to Salem." Could a speech, couched in the expression of Junius, and spoke by a Burke, a Sheridan, an Hamilton, or an Ames, have conveyed such a feeling welcome to the sensibility of the illustrious Washington, as those two plain, simple lines? I think every man of feeling will join with me and say—"It is worthy of a record."

EXTRACTS FROM A SERMON, PREACHED 1388, AND STRONGLY PRESUMED TO BE WICKLIFFE'S.

IT is pleasing to the contemplative mind to look backwards upon the opinions as well as manners of ancient times. To compare the ideas of our ancestors with our own, will be frequently useful. It adds to our knowledge of human nature, and in tracing the progressive improvement of the mind during a succession of ages, we become more able to appreciate its powers, and to anticipate its future attainments.

As to Wickliffe has been generally attributed the first successful effort that was made by reason against superstition and a corrupt hierarchy, we become necessarily curious to know on what ground he established himself, and with what weapons he fought. A collector of scarce tracts has furnished us with the means of gratifying our desire. In the Phoenix Britannicus, a sermon has been preserved, which must be allowed to be no less remarkable for its contents, than venerable for its antiquity. It was made, says the copy, A. D. 1388, which is one year after Wickliffe's death. But as Bale mentions that "Wickliffe made two little books or discourses

on this text, *Redde rationem villicationis tue*. "Give an account of thy stewardship;" which is the text of the present sermon: and as its whole tenor bears marks of a mind, for that age, very superior, it is highly probable that it is either an abstract or a copy of Wickliffe's discourse.

We will present the public with a few extracts.

Redde rationem villicationis tue.

Lucæ. xvi.

"Give an account of thy stewardship."

On these words he says, "Know you there be three balywykes that shall be called to this straye rekenynge. The first shall answer for hymselfe and other, as prestes that have overlyghte or cure of man's soul; and, 2dly, temporal lordes that have the governaunce of people; and the third baylye shall accompte for hymselfe, or at least have much lesse charge than the other, and that is every Chrysten man."

N. B. He had before divided the world into the three grand classes of
"preesthode,

"preesthode, knyghthode, and labourers." By knyghthode he means the great, and of labourers he says justly, that "but for them bothe preestes and knyghtes must become artyfycers, plowmen, and heardees, or elles muste for defaute of bodily sustenance dye."

He proceeds—

"And every one of these shall answer to three questions. The firste question, Howe hast thou entered? The seconde, Howe haste thou ruled? The thyerde, How haste thou lyved?

"The fyrste question that shall be proposed to the fyrste bayle (that is, a prelate or curate) is thus:

"Howe hast thou entered? Frend, howe entredeste thou hyther? Who broughte the into thy offyce, truthe, or symony? God or the devyll, grace or money, the fleshe or the spirite? Whether by calling or by thine owne procuring? Thou that hast taken the order of preesthode on the, whether thou be curate or noo, who styred the to take so hyghe an estate upon the? Whether because thou woldest lyve to instructe the people, or for to lyve a delicious lyfe of other mens swete, and thyselfe to labour never a whytte?

"If we take hede trulye, we shall perceyve greate abominations that ben scattered in the church, nowe a dayes by and amongst preestes; we shall perceayve (I saye) that they came not in to Chrystes foolde by Chrystes calling for to prosyfte, but by other meanes and wayes to gette theymselfe worldlye welthe, and this is the cause of many errors amonge the people. For what synne myghte Satan by all his craft or envyng have sown among men that is not nowe a dayes used? Whenne were they so greate in luste as thei be nowe? In what plentye is pryde, envye, wrathe, and covetysle, and lykewyse all other synnes? And wherefore thynkest thou? but for because thou be lawiers people entered into the temple that neyther

in theymselfe kepe the lawe of God, nor can teache others.

"The seconde question, that any prelate or curate, must answer to, is this. Howe haste thou ruled (that is to saye) the foules of the subjectes and the goodes of poore men? Gyue thy accompt fyrste; how thou haste governed Godes flocke commytted to thy cure: as a harde, or as a hyred man that doth all for his bodely hyer? as a father, or as a wolfe that eateth the shepe, and kepeth them not? Saye on and tell me; saye whome hast thou turned from theyr cursed lyuynge, by thi deuoute preachynge and gooden-sample? Whom haste thou taughte the lawe of God, that was before ignorant? There shall be harde and greuous accusyng of fatherles chyl-dren, and a streyt alledgyng of al the flocke that thou haste take of them thy lyuynge, throughe theyr labour and swete, and do nothing therefore, but let them go altraye, wandrynge for pasture and water, and none gyuen them by the.

"Dyrectly gyve thy rekenynge, how hast thou ruled and spende the goods of these pore men? Howe shalt thou trimble with horryble feare, then thynkeste thou? Heare what saynte Barnarde sayth, threttenyng clerkes, and threttenyng ministers of the church. They be in the place of sayntes, and they do wyckedly, in that they not holdynge them contente with wages that are sufficient to theyr necessities, but the ouer plus that neadye shulde be sustayned by, they be not ashamed to waste in the howfes of theyre pryde and lechery, withholdynge to theym selfe, wyckedlye and curledlye, the lyuynge of pore men, with double wyckednesse trulye. Fyrste they do synne, for they robbe other men of theyre goodes. Furthermore, for that they misse holy thinges in their vanytes, and in theyr wyckednes. Euerye fuche baylye therefore beware; for to the last farthyng thou shalt

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shalt reken and gyue accompte. Thynkeste thou thenne, that thou shalle not be dysfallowed of God, for that that thou mysfpended, and in bryngyng up of yonge ydle felowes, nourished or taughte as it were in a schole, to blasphem God in all manner of poyntes of euyl lyuyng, in feadyng of fatte palfreys, of houndes and of haukes (and yf so be that is worste of all) on lecherous women? Here what is sayde of such. They haue ledde theyre dayes in vanitie and in welthe, and in a momente they be gone downe into hel. Thinke not therefore, but that thou shalte rendre sreyghtlye the accomte of thy balywyke. The thyrde questyon that he shall answere to, is this. Howe haste thou lyued? What lyght of holynes hast thou gyven and shewed to the people in thy lyuyng? What myrrour hast thou bene vnto them? Nowe gyue thy rekenyng, howe hast thou lyued as a goode sheperde, goyng before his flocke with good ensamples, or as a lewde person? As a man or best? It is to wonder trulye, to se howe the lyfe of prestes is chaunged. They be clothed lyke lordes and knyghtes; they speke as unhoneftlye as any rybaulde or horlot; as couetously for gaynes do they procure as any marchauntes; they ryde like princes. And all this that thus is spent is of poore mens goodes, and of Chrystes heritage. Therefore, sayeth a holy doctour, the clay of Egypt is toughe flycking and medled with bloode, and the flattes were hard to be undone, for they were taken with the fyre of couetous, and with the layre or erth of lustes. In this poynt do trauayle ryche men, and in this warche they, lyeng away for poore men. In this trauayle prelates, that be blynded with to moche shynyng of ryches, that make theym houses lyke churches in greatenes, and superfluous aboundance of all thynges, that with dyuers payntures colour they their chambers, and with dyuers

fylkes and clothinges in sondry colours make they ymages gaye; but the poore man for defaute of clothes beggethe, and with an empyte whome doth crye at the doore. And shall I saye soth sayeth this doctour. Ofte tymes these poore men be robbed for to cloth stockes and stones. To suche speaketh the prophet Esai; who arte thou here? Here thou arte occupyng the place of Peter, of Paule, of Thomas, or of Martyne: but howe? as Judas was amongeste the apostles, as Symon Magus amongest the dysciples, as a candel newly quenched that fumethe ouer all the house, in stede of a lyght lanterne, and as a smoke that blyndeth mens eyen in stede of a cleare fyre, yf thou contrarie thus the manner of lyuinge that Chryste and hys apostles left to prestes. Therefore sayeth the prophet Jeremye: they haue entred, and they haue had, and they haue not been obedient, with fals tytle and corrupte intention. They haue entred, they haue had poor mennes goodes, to theyr mysfuyng; and they haue not bene obedient to God in theyr lyuyng. Therefore it is wrytten, that they shall haue the hardest dome. A harde dome or judgement, for that they haue misentred, a harder judgment, for that they haue mystruled, the hardest judgment, for becaufe they haue so cursedly lyued, beyonde all other; wherefore I counceyle the betymes, thynke howe thou wylte make thy rekenyng.

“The seconde bayly, that most answere for hym self, and for other, is he thot hathe the rule of any realme, prouince, shyre or countreys, as kynges, prynces, mayers, shyrues and justices, and these shall also answere to thre questions. The fyrste, howe hast thou entred in thy offyce? whether to prosyfte thy people to destroy falsheid, and further trueth? or for desyre to obtayne thereby worldly worshyp and ryche? Yf thou take suche

an offyce more for thyne owne wordly profyt, then for to helpe the commune welthe, thou arte none of the perfecte members of the church, but arte a tyrant, and it is to be feared lest there be manye that desyre suche estate. Some that they may be enhaunced with ryches, and some that they myghte the rather oppresse suche as they hate, and some be enhaunced in taking gyftes, whereby they spare to ponysh those that haue trespassed, and so make them perterners of theyr synnes; and for brybes they worke all thynges. And many such, when they be so hygh in offyce, thinke not that they be poore mens sonnes, brethrenne and seruantes to the defence of the comens, but thinke theym selfe to be of a hygher kynde of nature, as they be auanced to worldly honoure, whiche is but wynde and vanitie. Of whome sayeth God by the prophet; they haue rayned, but not by me, they haue bene princes, but I knowe them not. So was Roboam kyng Salomons sonne, when he was fyrste kyng, auanced in his herte, when the people of Israell came to hym and sayde: thy father, in his last dayes, putte vpon vs a greates charge; we desyre the that thou woldeste make it lyghter, and we wyll serue the. The kyng axed counsell to the older wyse men, whiche aduysed hym to aunswere them fayre, and that shoulde be beste. But he forsoke these wyse mens councelles, and dydde after chylde that were his playfelowes, and sayde to the people, when they came agayn; my least synger is hygger than my fathers rygge bone; my father greued you somewhat, but I wyll adde more.

"The people heyringe this, rebelled agaynst hym. And sythens the tyme, came neuer the kyngedome hole togyther agayne.

"Wherefore it is good for rulers to take sobre counsell, and to eschewe carerounders and always to haue an eye of looe to the comens

that they rule. For know they wel, be they neuer so high, that they shal come before a higher iudge to gyue a rekenyng.

"The seconde question is: howe haste thou ruled, that is the people and the office that thou haddelst, to gouerne, thou that haste been a iudge in causes of poore men? How hast thou kept this commaundement of God, that thou shalt not take hede to the person of the pore man, to be the harder to him for hys pouertie, nor thou shalt haue respecce to the ryche mans countenance, to spare or fauour him, in wrong, for his riches? Oh Lorde God, what abusio is there amonge officers, of both parties, now a dayes! Yf a great man pleate with a poore man, to haue ought that he holdeth, euery offyccer shall be ready to further al that he may the rich man in his cause, that he maye haue the ende that he desyreth. But yf a poore man pleate with a riche, then shal there be so many delays, that though the poore mans ryghte be open to all the country, for pure defense of spendyng, he shall be constrained to let his cause falle.

"The third question is: How hast thou lyued, thou that iudgeste and punyshest other for trespassyng? It behoueth the, that punyshest other men for theyr trespasses, to eschewe and flee the wyckednes of them; for yf thy selfe do unlawfully, iudgyng other, thou condemnest thy selfe; syth thou doest the thyng that thou dampnest.

"Paule sayth, Why teachest thou not thy self, that teachest other? Why stealest thou that teachest other men not to steale? Howe shall that man take rule of other, that cannot go before them in good luyng? And when any man standeth before him in iudgement, he must take hede before what iudge he shal stande hymselfe, to take his iudgement after his dedes. But it is to be feared that many fare as the two false preestes, that would haue

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dampned to deth holy Sufan, that she wolde not consent vnto theyr lechery: of the whiche it is wrytten, they turned away theyr eyes, for that they wolde not se heauen, nor haue minde of right iudgement. And so it fortuneth oft, that they which are more worthy to be hang-ed, dampne them that be lesse worthy. As Socrates, the philosopher, who on a tyme was demaunded, why he dyd laugh. For I see, sayed he, great theues lead a lytle thefe to hanging. I praye you whether is he a greater thefe, that taketh awaye a mans house, and hys lande from him, and hys heyres for euermore, or he that, for greate neede, stealeth a shepe or a calfe? And suppose you that somtyme we haue not such judges, and men of law them selfe very extortioners and bribours, and they iudge other to deth. But I aduise the, that iudgest other men, to remembre that thou shalte come into iudgement, and gyue a reckenyng of thy baylywyke.

"Couetyse is cause, that ryche men eate poore men, euen as beastes eate grasse, kepyng it under; thys is dayly sene: for yf a ryche man haue a fælde, and in the myddest, or on the oute syde a poore man haue but one acre; or yf a ryche man haue a hole strete saue one house that some poor brother of hys oweth, he neuer seafeth tyll that he haue gotten that out of the poore mans hande, other by prayenge, of entreatyng, or pursuyng. Thus fareth it by kynge Achab, that by the procurement of his falsse queene Isebel, slew the poore man Naboth, for that he wolde not sel hym his vineyarde, lyeng by his palayse. Where vpon saith saint Ambrose, Howe farre wyll ye ryche men stretche our your

couetousnes? Wyll ye dwell alone upon the earth, and haue no poore man wyth you? Why put you out your felowe in kinde, and chalenge to your selfe the possession, that kynde and nature hath made com-men to all men, both poore and ryche? The erth was made com-men, and wyl ye ryche men chalenge proper right therein? Nature and kind knoweth no ryches; for the bringeth forth al manner of men pore. We be not gotten with ryche clothes, nor borne with gold and syluer. Naked bryngeth us nature and kynd into this world, both nedy of meat and drinke. Naked the earth taketh us agayne, as naked euen as she bryngeth vs hither. And the sepulchre can she not close wyth vs our possessions and ryches? Kynde maketh no difference betwene poore and ryche, neither in comyng hither, neither in goyng hence; al after one maner bryngeth she forth; all after one maner closeth she the graue. Who so euer maketh difference betwene poore and ryche, abyde tyl they haue lyen a lytle space in the graue, and then open and loke amonge the deade bones, who was ryche and who was pore: except it be as thus, that mo clothes be rotten with the ryche then with the poore. And that endamageth them that be alyue, and profyteth not them that be deade.

"Thus sayeth the holy doctour, of such extortioners it is wrytten: other mens felde they reape, and of the vine of hym that hath bene oppressed they plucke away the grapes. They leave men naked, and plucke away theyr clothes, that they have not wherewith to couer them from colde,

ACCOUNT OF THE KINGDOM OF NEPAL.

BY FATHER GIUSEPPE, PREFECT OF THE ROMAN MISSION.

From the Asiatic Researches.

THE kingdom of Népál is situated to the north-east of Patna at the distance of ten or eleven

days' journey from that city. The common road to it lies through the kingdom of Macwanpur; but the missionaries

missionaries and many other persons enter it on the Bettia quarter. Within the distance of four days' journey from Népál the road is good in the plains of Hindustàn, but in the mountains it is bad, narrow, and dangerous. At the foot of the hills the country is called Teriáni; and there the air is very unwholesome from the middle of March to the middle of November; and people in their passage catch a disorder called in the language of that country *aul*, which is a putrid fever, and of which the generality of people who are attacked with it die in a few days; but on the plains there is no apprehension of it. Although the road be very narrow and inconvenient for three or four days at the passes of the hills, where it is necessary to cross and recross the river more than fifty times, yet, on reaching the interior mountain before you descend, you have an agreeable prospect of the extensive plain of Népál, resembling an amphitheatre covered with populous towns and villages: the circumference of the plain is about two hundred miles, a little irregular and surrounded by hills on all sides, so that no person can enter or come out of it without passing the mountains.

There are three principal cities in the plain, each of which was the capital of an independent kingdom; the principal city of the three is situated to the northward of the plain, and is called Cat'hmandú; it contains about eighteen thousand houses; and this kingdom from south to north extends to the distance of twelve or thirteen days' journey as far as the borders of Tibet, and is almost as extensive from east to west. The king of Cat'hmandú has always about fifty thousand soldiers in his service. The second city to the south-west of Cat'hmandú is called Lelit Pattan, where I resided about four years; it contains near twenty-four thousand houses; the southern boundary of this kingdom is at the distance of four days' journey, bor-

dering on the kingdom of Macwanpur. The third principal city to the east of Lelit Pattan is called B'hátgán; it contains about twelve thousand families, extends towards the east to the distance of five or six days' journey, and borders upon another nation, also independent, called Cirátas, who profess no religion. Besides these three principal cities, there are many other large and less considerable towns or fortresses, one of which is Timi, and another Cipoli, each of which contains about eight thousand houses, and is very populous: all those towns, both great and small, are well built; the houses are constructed of brick, and are three or four stories high: their apartments are not lofty; they have doors and windows of wood well worked and arranged with great regularity. The streets of all their towns are paved with brick or stone, with a regular declivity to carry off the water. In almost every street of the capital towns there are also good wells made of stone, from which the water passes through several stone canals for the public benefit. In every town there are large square varandas well built, for the accommodation of travellers and the public: these varandas are called *pali*, and there are also many of them as well as wells in different parts of the country for public use. There are also, on the outside of the great towns, small square reservoirs of water faced with brick, with a good road to walk upon, and a large flight of steps for the convenience of those who chuse to bathe. A piece of water of this kind, on the outside of the city of Cat'hmandú, was at least two hundred feet long on each side of the square, and every part of its workmanship had a good appearance.

The religion of Népál is of two kinds: the more ancient is professed by many people who call themselves Baryesu; they pluck out all the hair from their heads; their dress is of coarse red woollen cloth, and they wear

wear a cap of the same: they are considered as people of the religious order, and their religion prohibits them from marrying, as it is with the Lamas of Tibet, from which country their religion was originally brought; but in Népal they do not observe this rule, except at their discretion; they have large monasteries, in which every one has a separate apartment or place of abode; they observe also particular festivals, the principal of which is called Yátra in their language, and continues a month or longer according to the pleasure of the king. The ceremony consists in drawing an idol, which at Lelit Pattan is called Baghero, in a large and richly ornamented car, covered with gilt copper; round about the idol stand the king and the principal Baryesus; and in this manner the vehicle is almost every day drawn through some one of the streets of the city by the inhabitants, who run about beating and playing upon every kind of instrument their country affords, which make an inconceivable noise.

The other religion, the more common of the two, is that of the Bráhmens, and is the same as is followed in Hindustán, with the difference, that in the latter country the Hindus being mixed with the Mohammedans, their religion also abounds with many prejudices, and is not strictly observed; whereas in Népal, where there are no Muselmans (except one Cashmirian merchant), the Hindu religion is practised in its greatest purity: every day of the month they class under its proper name, when certain sacrifices are to be performed, and certain prayers offered up in their temples: the places of worship are more in number in their towns than, I believe, are to be found in the most populous and most flourishing cities of Christendom; many of them are magnificent, according to their ideas of architecture, and constructed at a very considerable expence; some of them have four or five square cu-

polas, and in some of the temples two or three of the extreme cupolas, as well as the doors and windows of them, are decorated with gilt copper.

In the city of Lelit Pattan the temple of Baghero was contiguous to my habitation, and was more valuable, on account of the gold, silver, and jewels, it contained, than even the house of the king. Besides the large temples, there are also many small ones, which have stairs, by which a single person may ascend, on the outside all around them; and some of those small temples have four sides, other six, with small stone or marble pillars polished very smooth, with two or three pyramidal stories, and all their ornaments well gilt, and neatly worked according to their ideas of taste: and I think that, if Europeans should ever go into Népal, they might take some models from those little temples, especially from the two which are in the great court of Lelit Pattan before the royal palace: on the outside of some of their temples there are also great square pillars of single stones from twenty to thirty feet high, upon which they place their idols superbly gilt. The greatest number of their temples have a good stone staircase in the middle of the four squares, and, at the end of each flight of stairs, there are lines cut out of stone on both sides: around about their temples there are also bells, which the people ring on particular occasions, and when they are at prayers; many cupolas are also quite filled with little bells hanging by cords in the inside about the distance of a foot from each other, which make a great noise on that quarter where the wind conveys the sound. There are not only superb temples in their great cities, but also within their castles.

To the eastward of Cat'hmandú, at the distance of about two or three miles, there is a place called Tolu, by which there flows a small river, the water of which is esteemed holy according to their superstitious ideas,

and thither they carry people of high rank, when they are thought to be at the point of death: at this place there is a temple, which is not inferior to the best and richest in any of the capital cities. They also have it on tradition, that, at two or three places in Népál, valuable treasures are concealed under ground: one of those places they believe is Tolu, but no one is permitted to make use of them except the king, and that only in cases of necessity. Those treasures, they say, have been accumulated in this manner: when any temple had become very rich from the offerings of the people, it was destroyed, and deep vaults dug under ground one above another, in which the gold, silver, gilt copper, jewels, and every thing of value were deposited. When I was in Népál, Gainprejas, king of Cat'h-mándú, being in the utmost distress for money to pay his troops, in order to support himself against Prit'hwináráyan, ordered search to be made for the treasures of Tolu; and having dug to a considerable depth under ground, they came to the first vault, from which his people took to the value of a lac of rupees in gilt copper, with which Gainprejas paid his troops, exclusive of a number of small figures in gold or gilt copper, which the people who had made the search had privately carried off; and this I know very well; because one evening as I was walking in the country alone, a poor man, whom I met on the road, made me an offer of a figure of an idol in gold or copper gilt, which might be five or six sicca weight, and which he cautiously preserved under his arm; but I declined accepting it. The people of Gainprejas had not completely emptied the first vault, when the army of Prit'hwináráyan arrived at Tolu, possessed themselves of the place where the treasure was deposited, and closed the door of the vault, having first replaced all the copper there had been on the outside.

To the westward also of the great

city of Lelit Pattan, at the distance of only three miles, is a castle called Banga, in which there is a magnificent temple: no one of the missionaries ever entered into this castle, because the people who have the care of it, have such a scrupulous veneration for this temple, that no person is permitted to enter it with his shoes on; and the missionaries, unwilling to shew such respect to their false deities, never entered it. But when I was at Népál, this castle being in the possession of the people of Górc'hà, the commandant of the castle and of the two forts which border on the road, being a friend of the missionaries, gave me an invitation to his house, as he had occasion for a little physic for himself and some of his people: I then, under the protection of the commandant, entered the castle several times, and the people durst not oblige me to take off my shoes. One day, when I was at the commandant's house, he had occasion to go into the varanda, which is at the bottom of the great court facing the temple, where all the chiefs dependent upon his orders were assembled, and where also was collected the wealth of the temple; and, wishing to speak to me before I went away, he called me into the varanda.—From this incident I obtained a sight of the temple, and then passed by the great court which was in front: it is entirely marble almost blue, but interspersed with large flowers of bronze well disposed to form the pavement of the great court-yard, the magnificence of which astonished me, and I do not believe there is another equal to it in Europe.

Besides the magnificence of the temples which their cities and towns contain, there are many other rarities. At Cat'h-mándú on one side of the royal garden there is a large fountain, in which is one of their idols called Náráyan. This idol is of blue stone, crowned and sleeping on a mattraś also of the same kind of stone, and the idol and the mat-

traś

trials appear as floating upon the water. This stone machine is very large: I believe it to be eighteen or twenty feet long and broad in proportion, but well worked and in good repair.

In a wall of the royal palace of Cat'hmandú, which is built upon the court before the palace, there is a great stone of a single piece, which is about fifteen feet long, and four or five feet thick; on the top of this great stone, there are four square holes at equal distances from each other; in the inside of the wall they pour water into the holes, and in the court side, each hole having a closed canal, every person may draw water to drink: at the foot of the stone is a large ladder, by which people ascend to drink; but the curiosity of the stone consists in its being quite covered with characters of different languages cut upon it. Some lines contain the characters of the language of the country; others the characters of Tibet, others Persian; others Greek, besides several others of different nations; and in the middle there is a line of Roman characters; which appears in this form, AVTOMNEW INTER LHIVERT; but none of the inhabitants have any knowledge how they came there, nor do they know whether or not any European had ever been in Népál before the missionaries, who arrived there only the beginning of the present century. They are manifestly two French names of seasons, with an English word between them.

[To be continued.]

There is also to the northward of the city of Cat'hmandú a hill called Simbi, upon which are some tombs of the Lamas of Tibet, and other people of high rank of the same nation: the monuments are constructed after various forms; two or three of them are pyramidal, very high, and well ornamented; so that they have a very good appearance, and may be seen at a considerable distance: round these monuments are remarkable stones covered with characters, which probably are the inscriptions of some of the inhabitants of Tibet, whose bones were interred there. The natives of Népál not only look upon the hill as sacred, but imagine it is protected by their idols; and, from this erroneous supposition, never thought of stationing troops there for the defence of it, although it be a post of great importance, and only at a short mile's distance from the city: but during the time of hostilities a party of Prit'hwináráyan's troops being pursued by those of Gainprejas, the former, to save themselves, fled to this hill, and, apprehending no danger from its guardian idols, they possessed themselves of it, and erected a fortification (in their own style) to defend themselves: in digging the ditches round the fort, which were adjoining to the tombs, they found considerable pieces of gold, with a quantity of which metal the corpses of the grandes of Tibet are always interred; and when the war was ended, I myself went to see the monuments upon the hills.

ON THE UTILITY OF PLUTARCH'S LIVES.

BY THE MARQUIS D'ARCONSON.

THE lives of Plutarch, if read attentively, are of all those of ancient authors, the most capable of engaging young persons to make reflections; and for which reason they seldom fail to do it: they would wish to be alternately Aristides, Lucullus, Scipio, Alcibiades,

or Socrates; but independently that such ideas pass very rapidly, these personages lived in an age and country so different from ours, that there are not many applications to be made of our manner of thinking and acting to theirs. The parallels even that Plutarch strove to make of the

Greeks

Greeks and the Romans, are neither very just nor useful; because there was already too great a difference between the manners of the two nations, and the situations of their heroes. Nevertheless, we of the eighteenth century may reap some benefit, by considering these people dead, two thousand years ago, at three thousand five hundred leagues distance from us.

If I had a model in antiquity to follow, it should be Julius Agricola, father-in-law of Tacitus. In supposing that his son-in-law has not over charged his portrait, this great man has given the example of an individual, who, after having served his country with honour, uprightness, and disinterestedness, in the highest degree possible, finding himself obliged to renounce the satisfaction of being useful to the public, devoted himself to the exercise of social virtues; made his family and a society of chosen friends happy, in the midst of which he was solely concentrated; and sighed in secret, because he was persuaded, that to cry aloud against the evils which he could not remedy, was to encrease them. My son, to whom I have communicated my manner of thinking with respect to Agricola, is of a different opinion; he has found in ancient history, other personages more worthy of being taken for models, and I excuse him on account of his youth and situation. He is just beginning his career, and mine is perhaps already too far advanced; before we think of going to bed, it is necessary at least to have dined.

I shall never forget some passages of Tacitus in the life of Agricola his father-in-law: I will transcribe them in my own language, for I am of opinion, that they have not yet been translated in such a manner as they deserve.

"Agricola being young, was excessively fond of study; perhaps more so than a man destined to a military life and public affairs ought

to be: but his mother regulated his soaring inclination by sciences and letters. Afterwards, age and reflection moderated his ardor, and gave him that justness of taste for philosophy, which is proper for a statesman.

"The people, whom he was charged to govern, did not remark in his conduct either humour, arrogance, or avarice: he was moderate and reasonable; and what is exceedingly rare, his goodness lost him none of the people's respect, nor his severity their affection. Although he was obliged to increase the contributions, in order to provide for the subsistence of his army, he made them supportable by an equitable division, and suppressed vexatious prosecutions, which bear heavier upon the people than even impositions.

"Being returned home, after having filled the most honourable functions, he strove by the most simple and modest exterior appearance, to make his great name and actions to be forgotten. He exercised himself in the practice of private virtues, in the bosom of his family and among his friends; many people on seeing Agricola, sought in him the great man, and few discovered him at first sight.

"The affairs of the empire becoming worse, the public voice called Agricola to his country's assistance; these cries struck incessantly the ears of the emperor. Some persons communicated them to him by way of advice; others repeated them through malignity, and with a view of irritating the prince against a man whom they had already unjustly slandered. It was thus that the virtues of Agricola concurred equally in loading him with honour, and precipitating his ruin.

"Agricola was easy about the fate which hung over him; he did not brave the power of Domitian, and feared as little the evil he was capable of doing him; he sighed for the fate

fate of his country only, and this he did in secret. Let us learn by his example, that there is a kind of particular heroism for those who live under the empire of tyrants; it consists in not precipitating ourselves foolishly into useless dangers, but in preparing ourselves to support every accident to which we are exposed under bad princes.

"If posterity wish to know something of the person of Agricola, he was rather proportionably formed than of a graceful figure; his physiognomy inspired confidence; his air was rather affable and polite than imposing; it was sufficient to look at him to know that he was an honest man; and people were not

astonished when they discovered that he was a great man. His career was not very long, if the ordinary course of life be considered, as he died at the age of fifty years; but on examining the use he made of his time, he lived to a great age. Honoured with the consulate, and invested with the triumphal robe, he had no other honour to desire; without being very rich, he was sufficiently so to support his rank. He preserved till his death, his virtues, his reputation, the affections of his relations and friends, and the esteem of the public: finally it may be said, that he gained happily a good port at the eve of storms and tempests."

REFLECTIONS ON MAN.

*Pronaque cum spectent animalia cætera terram;
Os homini sublime dedit; cælumque tueri,
Jussit et erectos ad sidera tollere vultus.*

IN these descriptive lines, the observing as well as feeling and fanciful Ovid, displays the striking superiority of man to all other living creatures on earth, in point of elegance and nobleness of form, erectness of stature, and sublimity of countenance. For while other animals are destined by necessity, shape, and inclination, to grovel on the ground, human beings are formed erect; with a face expressive of the liveliest emotions of the heart and sentiments of the soul; capable and inclined to lift the eyes to heaven, and to claim acquaintance and affinity with superior beings. The nobleness of the human structure, and the facility with which the eye can be elevated to the skies, is but a signature of the divine principle within, a signature of our noble capacities, immortal prospects, and of what ought to be our exalted aims. As the spirit of the beast goeth downward to the earth, so the spirit of man ascendeth to heaven. And according to his original nature and final destination, should be his designs and pursuits. As the soul

has the pre-eminence, being rational, sublime, and immortal, so should be the objects of its highest affection, ambition, and happiness. There cannot be a greater perversion or degradation, than to pursue animal gratifications in preference to moral improvements, peaceful reflections, and the plaudits of heaven.

The dignity of man has been the favourite theme of many writers both ancient and modern, and of some, who by their conduct, have contributed to its debasement. For however exalted the mental faculties may be, to whatever sublimity of honour or felicity he might be destined in his original formation, and how great soever his superiority to the highest ranks in the animal creation, a vicious behaviour will render him more dangerous and despicable than the monsters of the deep, or the wild beasts of the mountains.

Man connects the animal and spiritual worlds together, being composed of an animal body, and an intelligent spirit. And so long as he preserves the superiority of his rational

tional part, and keeps his corporeal faculties, his senses and members, his appetites and passions, in proper subordination and subjection, he maintains his rank in the ascending scale of endlessly diversified beings, supports his own dignity, and ascertains his title to the boasted appellation of the lord of this lower world.

It is pleasing and wonderful to consider, that the dignity of man is impressed on his very countenance, and shines forth in his deportment. The fiercest animals stand in awe of his majestic appearance, and retire with respect. It is the assertion of an apostle, that *every kind of beasts, and of birds, and of serpents, hath been tamed, or rather overcome and subdued, by mankind*. There is one kind of animals indeed, as numerous as the human species, that are in perpetual hostility with man, and too often subdue and tyrannize over him. Greater vigilance and exertion are required to subjugate these, and to keep them in awe, than all the other tribes put together. Go where we will among those whose main objects of pursuit are of a terrestrial or sensual nature, and we shall find these animals in chase of rationals, making slaves of them, or hunting them down. In every devotee to corporeal gratifications, we behold the brute running away with the man. For my part, whenever I see parties of pleasure flocking from the capital on a Sunday; and especially when I discern among them the children of good families, and even of clergymen, I deeply deplore the depravity of my species, and secretly respect their horses more than the two

legged animals that ride them. Vicious habits are so inveterate and stupifying, and especially habits of debauchery, that whoever is addicted to profligacy, excepting here and there a remarkable instance, must be given over as lost. To encourage and console the hearts of pious parents, and of the friends of virtue, order, and humanity, history supplies us with a few rare instances of a reformation from abandoned wickedness, to exemplary sobriety. Some of my readers will recollect the following.

"Polemon was a young Athenian of so debauched a character, that he was scarce ever sober. One day as he was loosely dancing along the streets with the player on the flute and a singing woman, just in such a manner as Anacreon describes those who go in procession to visit the temple of the god Comus, he entered into the academy which was the school of Plato, where Xenocrates taught at that time. This grave philosopher seeing this young rake, immediately began to speak of temperance and sobriety to his disciples. And he spoke with such energy, that Polemon, struck with his discourse, upon the spot renounced his intemperance, tore the chaplet from his head, and casting away all the ornaments of his luxury, applied himself so seriously to the study of virtue, that, according to the expression of Valerius Maximus, being cured by one wholesome discourse, of a most abandoned rake, he became one of the greatest philosophers, and succeeded Xenocrates in the Platonic school."

THOUGHTS AND MAXIMS.

IT is he who confers a benefit who gathers its most precious fruit.

The happiness or unhappiness of life depends more on little circumstances or interests of the heart, than on the events apparently of the greatest importance.

The most disagreeable situation

for a worthy man, is to be unable to reconcile his heart and his conduct.

A lover cannot avoid feeling a little jealousy, when his mistress appears to have none of him.

How few reflect how much our virtue depends on our situation.

RE.

REVIEW OF NEW PUBLICATIONS.

BRITISH PUBLICATIONS.

LETTERS FROM A FATHER TO HIS SON, ON VARIOUS TOPICS, RELATIVE TO LITERATURE AND THE CONDUCT OF LIFE. *Written in the Years 1792 and 1793, by J. Aikin, M. D.* 12mo. 1793.

THIS valuable volume contains thirty letters, on the following subjects: On Education—On Strength of Character—On Attachment to the Ancients—On the Pursuit of Improvement—On the Love of Applause—On the Story of Circe—On Nature and Art, and the Love of Novelty—On Prejudice, Bigotry, Candour, and Liberality—On Religious Societies—On Reply in Controversy—On Classification in Natural History—On Buffon's Natural History—On Ornamental Gardening—On Pope's Essay on Criticism—On the Analogy between Mental and Bodily Diseases—On Spleen and Low Spirits—On Consolation—On the Inequality of Condition—On the Prevalence of Truth—On Second Thoughts and Middle Courses—On the principal Faults of Poetical Translation—On Ruins—On Cheap Pleasures—On Attachment to Country—On Independence—And, On the Choice of a Wife.

We have perused this little volume with great pleasure; the letters are written in an easy and agreeable style; and although they contain some things not entirely consistent with general received opinions, yet there is not any thing but what is supported with judicious reasoning.

We shall insert the second letter on the Strength of Character, to afford our readers an idea of the work.

Dear Son,

If I can speak experimentally to any moral benefit in growing older, it is, that increasing years augment the strength and firmness of the character. This is a part of the natural progress of the human system, and is probably as much owing to physical

as to moral causes. The diminution of mobility and irritability in the animal frame, must fortify it against external impressions, and give it a greater stability in its action and re-action. So far, however, as this is a corporeal process, it cannot be anticipated; and the young must be exhorted to wait patiently for this advantage, till it comes to them in due course of time, to compensate for the many privations they must undergo. But if an enquiry into the purely moral causes of the opposite defects can suggest moral means of obviating them in some measure at any period, it will certainly be worth the pains; for a due degree of firmness and consistency is absolutely essential in forming a respectable character. Let us, then, enter upon such an investigation.

On retracing my own feelings, I find that the first and principal cause of juvenile weakness is false shame. The shame of being singular—the shame of lying under restraints from which others are free—the shame of appearing ungenteel—are all acutely felt by young persons in general, and require strong principle or much native firmness of temper to surmount. Most of the defections from parties and sects in which persons have been educated, originate from this sensation, which is perhaps more seductive to the young, than even interest to the old. It first makes them hesitate to avow themselves, and desirous of passing undistinguished in mixed companies; it next leads them to petty deceptions and compliances; and finishes with making entire converts of them, frequently with an affectation of extraordinary contempt of those whom they have forsaken, in order to prevent all suspicion of their having been of the number. The best guard against this conduct is a strong impression of its meanness. If young men were brought to discern that cowardice and servility were the chief agents in this progress, their native generosity of spirit would powerfully oppose such a degradation of character. Still more might be gained by accustoming them to set a value upon the circumstance of standing apart from the mass of mankind, and to esteem as honourable every distinction produced by the exercise of freedom in thinking and acting. I am aware that there is a danger to be avoided on this side, too, and that the pride of singularity is equally ridiculous and disgusting in a young man. But this, I believe, is not the leading error of the times; which is rather a propensity to submit implicitly to the decisions of fashion, and to

value oneself more upon following, than opposing, the manners and opinions of the majority.

The fear of offending is another snare to young minds, which though commonly originating in an amiable delicacy of character, must in some degree be overcome before a manly steadiness of conduct can be supported. Many instances have I known, in which the species of adulation called by the Latins *assentatio*, has been occasioned by mere dread of giving offence by contradiction. But such a habit of assenting to every thing that may be advanced, is in danger of subverting all our principles; and we may come to practise from artifice that compliance which we perceived to be agreeable, when only the consequence of modest deference. This is an evil attending the practice, otherwise so instructive, of frequenting the company of seniors and superiors; and it is only to be counteracted by a mixture of free society with equals.

Akin to this is the fear of giving pain. It inspires an insuperable repugnance to the delivery of disagreeable truths, or the undertaking of unpleasant offices; things which in the commerce of life are often necessary to the discharge of our duty. In particular, one whose office it is to apply medicine to the mind, must, as well as the physician of the body, conquer his reluctance to give temporary pain, for the sake of affording lasting benefit. Excess of politeness deviates into this weakness. It makes no distinction between saying an unpleasant thing, and saying a rude one. A course of sentimental reading is likewise apt to foster such an extreme delicacy of feeling, as makes the painful duties of the heart insupportable. The most effectual remedy in this state of morbid sensibility, is an unavoidable necessity of mixing in the business of the world, and encountering all its roughnesses. To persons of a retired condition, the best substitute is strengthening the mind with the dictates of a masculine and high-toned philosophy.

The desire of pleasing all mankind, which is the counterpart of the two former principles, is a fertile source of weakness and mutability in some of the best dispositions. It is the quality commonly termed goodness, and perhaps is in some measure national to Englishmen. Young persons are not only themselves prone to fall into excess of easy good nature, but it is the quality that most readily captivates them in the choice of an early friend. It is impossible here to blame the disposition, although it be highly important to guard against the indulgence of it; for it leads to the very same imbecility of conduct that false shame and cowardice do. In the course of our duties we are almost as fre-

quently called upon to undergo the censure and enmity of mankind, as to cultivate their friendship and good opinion. Cicero, in enumerating the causes which induce men to desert their duty, very properly mentions an unwillingness "suscepere inimicitias," to take up enmities. This is, indeed, one of the severest trials of our attachment to principle; but it is what we must be ready to sustain when occasion requires, or renounce every claim to a strong and elevated character.

When young in life, I derived much satisfaction from thinking that I had not an enemy in the world. A too great facility in giving up my own interest, when it involved a point of contention, and a habit of assenting to, or at least not opposing, the various opinions I heard, had, in fact, preserved me from direct hostilities with any mortal, and, I had reason to believe, had conciliated for me the passive regard of most of those with whom I was acquainted. But no sooner did different views of things, and a greater firmness of temper, incite me to an open declaration respecting points which I thought highly interesting to mankind, than I was made sensible, that my former source of satisfaction must be exchanged for self-approbation and the esteem of a few. The event gave me at first some surprise and more concern; for I can truly say, that in my own breast, I found no obstacle to the point of agreeing to differ. It was even some time before I could construe the estranged looks of those, who meant to intimate that they had renounced private friendship with me, upon mere public grounds. But enough! At present, I can sincerely assure you, that I feel more compunction for early compliances, than regret for the consequences of later assertions of principle. And it is my decided advice to you, who are beginning the world, not to be intimidated from openly espousing the cause you think a right one, by the apprehension of incurring any man's displeasure. I suppose this to be done within the limits of candour, modesty, and real good temper. These being observed, you can have no enemies but those who are not worthy to be your friends.

Letter XXIX. on the Choice of a Wife, has great merit.

Dear Son,

There is no species of advice which seems to come with more peculiar propriety from parents to children, than that which respects the marriage state; for it is a matter in which the first must have acquired some experience, and the last cannot. At the same time, it is found to be that in which advice produces the least effect. For this, various causes may be assigned;

assigned; of which, no doubt, the principal is, that passion commonly takes this affair under its management, and excludes reason from her share of the deliberation. I am inclined to think, however, that the neglect with which admonitions on this head are treated, is not unfrequently owing to the manner in which they are given, which is often too general, too formal, and with too little accommodation to the feelings of young persons. If, in descending a little upon this subject, I can avoid these errors, I flatter myself you are capable of bestowing some unforced attention to what an affectionate desire of promoting your happiness, in so essential a point, may prompt.

The difference of opinion between sons and fathers in the matrimonial choice may be stated in a single position—that the former have in their minds the first month of marriage, the latter, the whole of its duration. Perhaps you will, and with justice, deny that this is the difference between us two, and will assert that you, as well as I, in thinking of this connection, reflect on its lasting consequences. So much the better! We are then agreed as to the mode in which it is to be considered, and I have the advantage of you only in experience and more extensive observation.

I need say little as to the share that personal charms ought to have in fixing a choice of this kind. While I readily admit, that it is desirable, that the object on which the eyes are most frequently to dwell for a whole life, should be an agreeable one; you will probably as freely acknowledge, that more than this is of too fanciful and fugitive a nature to come into the computation of permanent enjoyment. Perhaps in this matter I might look more narrowly for you, than you would for yourself, and require a suitableness of years and vigour of constitution, which might continue this advantage to a period that you do not yet contemplate. But dropping this part of the subject, let us proceed to consider the two main points on which the happiness to be expected from a female associate in life must depend—her qualifications as a companion, and as a helper.

Were you engaged to make a voyage round the world on the condition of sharing a cabin with an unknown mistress, how solicitous would you be to discover his character and disposition before you set sail! If, on enquiry, he should prove to be a person of good sense and cultivated manners, and especially of a temper inclined to please and be pleased, how fortunate would you think yourself! But if, in addition to this, his tastes, studies, and opinions, should be found conformable to yours, your satisfaction would be complete. You could not doubt that the circumstance which brought you together, would lay the foundation of an intimate and delightful

friendship. On the other hand, if he were represented, by those who thoroughly knew him, as weak, ignorant, obdurate, and quarrelsome, of manners and dispositions totally opposite to your own, you would probably rather give up your project, than submit to live so many months confined with such an associate.

Apply this comparison to the domestic companion of the voyage of life—the intimate of all hours—the partaker of all fortunes—the sharer in pain and pleasure—the mother and instructress of your offspring. Are you not struck with a sense of the infinite consequence it must be of to you, what are the qualities of the heart and understanding of one who stands in this relation; and of the comparative insignificance of external charms and ornamental accomplishments? But as it is scarcely probable that all you would wish in these particulars can be obtained, it is of importance to ascertain which qualities are the most essential, that you may make the best compromise in your power. Now, tastes, manners, and opinions, being things not original, but acquired, cannot be of so much consequence as the fundamental properties of good sense and good temper. Possessed of these, a wife who loves her husband will fashion herself in the others according to what she perceives to be his inclination; and if, after all, a considerable diversity remain between them in such points, this is not incompatible with domestic comfort. But sense and temper can never be dispensed with in the companion for life: they form the basis on which the whole edifice of happiness is to be raised. As both are absolutely essential, it is needless to enquire which is so in the highest degree. Fortunately, they are oftener met with together than separate; for the just and reasonable estimation of things which true good sense inspires, almost necessarily produces that equanimity and moderation of spirit in which good-temper properly consists. There is, indeed, a kind of thoughtless good nature which is not unfrequently coupled with weakness of understanding; but having no power of self-direction, its operations are capricious, and no reliance can be placed on it in promoting solid felicity. When, however, this easy humour appears with the attractions of youth and beauty, there is some danger lest even men of sense should overlook the defects of a shallow capacity, especially if they have entertained the too common notions, that women are no better than playthings, designed rather for the amusement of their lords and masters, than for the more serious purposes of life. But no man ever married a fool without severely repenting it; for though the pretty trifler may have served well enough for the hour of dalliance and gaiety,

yet when folly assumes the reins of domestic, and especially of parental, controul, she will give a perpetual heart-ache to a considerate partner.

On the other hand, there are to be met with instances of considerable powers of the understanding, combined with waywardness of temper, sufficient to destroy all the comfort of life. Malignity is sometimes joined with wit, haughtiness, and caprice with talents, surliness and suspicion with sagacity, and cold reserve with judgement. But all these being in themselves unamiable qualities, it is less necessary to guard against the possessors of them. They generally render even beauty unattractive; and no charm but that of fortune is able to overcome the repugnance they excite. How much more fatal than even folly they are to all domestic felicity, you have probably already seen enough of the matrimonial state to judge.

Many of the qualities which fit a woman for a companion, also adapt her for the office of a helper; but many additional ones are requisite. The original purpose for which this sex was created, is said, you know, to have been, providing man with a help-mate; yet it is, perhaps, that notion of a wife which least occupied the imagination in the season of courtship. Be assured, however, that as an office for life, its importance stands extremely high to one whose situation does not place him above the want of such aid; and fitnesses for it should make a leading consideration in his choice. Romantic ideas of domestic felicity will infallibly in time give way to that true state of things, which will shew that a large part of it must arise from well ordered affairs, and an accumulation of petty comforts and conveniences. A clean and quiet fire side, regular and agreeable meals, decent apparel, a house managed with order and economy, ready for the reception of a friend or the accommodation of a stranger, a skilful as well as affectionate nurse in time of sickness—all these things compose a very considerable part of what the nuptial state was intended to afford us; and without them, no charms of person or understanding will long continue to bestow delight. The arts of housewifery should be regarded as professional to the woman who intends to become a wife; and to select one for that station who is destitute of them, or disinclined to exercise them, however otherwise accomplished, is as absurd, as it would be to choose for your lawyer or physician a man who excelled in every thing rather than in law or physic.

Let me remark, too, that knowledge and good-will are not the only requisites for the office of a helper. It demands a certain energy both of body and mind which is less frequently met with among the fe-

males of the present age than might be wished. How much sorer infirm and delicate health may interest the feelings, it is certainly an undesirable attendant on a connection for life. Nothing can be more contrary to the qualification of a helpmate, than a condition which constantly requires that assistance which it can never impart. It is, I am sure, the farthest thing from my intention to harden your heart against impressions of pity, or slacken those services of affectionate kindness by which you may soften the calamitous lot of the most amiable and deserving of the species. But a matrimonial choice is a choice for your own benefit, by which you are to obtain additional sources of happiness; and it would be mere folly in their stead voluntarily to take upon you new incumbrances and distresses. Akin to an unnerved frame of body, is that shrinking timidity of mind, and excessive nicety of feeling, which is too much encouraged under the notion of female delicacy. That this is carried beyond all reasonable bounds in modern education, can scarcely be doubted by one who considers what exertions of fortitude and self-command are continually required in the course of female duty. One who views society closely, in its interior as well as its exterior, will know that occasions of alarm, suffering, and disgust, come much more frequently in the way of women than of men. To them belong all offices about the weak, the sick, and the dying. When the house becomes a scene of wretchedness from any cause, the man often runs abroad, the woman must stay at home and face the worst. All this takes place in cultivated society, and in classes of life raised above the common level. In a savage state, and in the lower conditions, women are compelled to undergo even the most laborious, as well as the most disagreeable tasks. If nature, then, has made them so weak in temper and constitution as many suppose, she has not suited means to ends with the foresight we generally discover in her plans.

I confess myself decidedly of the opinion of those who would rather form the two sexes to a resemblance of character, than contrast them. Virtue, wisdom, presence of mind, patience, vigour, capacity, application, are not sexual qualities; they belong to mankind—to all who have duties to perform and evils to endure. It is surely a most degrading idea of the female sex, that they must owe their influence to trick and finess, to counterfeit or real weakness. They are too essential to our happiness to need such arts; too much of the pleasure and of the business of the world depends upon them, to give reason for apprehension that we shall cease to join partnership with them. Let them aim at excelling in the qualities peculiarly adapted

to the parts they have to act, and they may be excused from affected languor and coquetry. We shall not think them less amiable for being our best helpers.

Having thus endeavoured to give you just ideas of the principal requisites in a wife, especially in a wife for one in your condition, I have done all that lies within the compass of an adviser. From the influence of passion I cannot guard you: I can only deprecate its power. It may be more to the purpose to dissuade you from hasty engagements, because in making them, a person of any resolution is not to be regarded as merely passive. Though the head has lost its rule over the heart, it may retain its command over the hand. And surely if we are to pause before any action it should be before one on which "all the colour of remaining life" depends. Your reason must be convinced, that to form a solid judgement of so many qualities as are requisite in the conjugal union, is no affair of days and weeks, of casual visits or public exhibitions. Study your object at home—see her tried in her proper department. Let the progress be, liking, approving, loving, and lastly, declaring; and may you, after the experience of as many years as I have had, be as happily convinced, that a choice so formed is not likely to deceive!

You may think it strange, that I have not touched upon a consideration which generally takes the lead in parental estimates of matrimonial views—that of fortune. But I have been treating on the woman only, not on any thing extraneous to her. Fortune acquired with a wife, is the same thing as fortune got any other way. It has its value, and certainly no small one, in procuring the desirable comforts of life; and to rush into a state in which wants will be greatly increased, without a reasonable prospect of being able to supply those wants, is an act, not merely of carelessness, but of downright folly. But with respect to the sources whence their supply is to be sought, that is a particular enquiry to each individual; and I do not think it ill of your prudence as to apprehend that you will not give it all the attention its importance demands. Another consideration, that of the family connections formed by marriage, is of a similar kind. Its great importance cannot be doubted; but it is an affair to be determined on by the dictates of common prudence, just as in forming those connections after any other mode; though, indeed, in no other can they be formed equally strong. One who is master of his deliberations, may be trusted to decide these points, as well as any others that occur in the practice of life. That your decisions may always shew you to be possessed of a

due power of self-direction, is the earnest wish of your truly affectionate, &c.

On the whole, we think this work a valuable present to young gentlemen entering into life.

REPORTS OF THE COMMISSIONERS, appointed to enquire into the Fees, Gratuities, Perquisites, and Emoluments, which are or have been lately received in the Public Offices, as follows: Secretaries of State, Treasury, Admiralty, Treasurer of the Navy, Commissioners of the Navy, Dock Yards, Sick and Hurt Office, Victualling Office, Naval and Victualling Departments at foreign or distant Parts, Post Office. Presented to the House of Commons, June 1793. 8vo. Debrett, 1793.

These commissioners were appointed by an act of parliament to enquire into the fees, gratuities, perquisites, and emoluments, which were or had been lately received in the several public offices therein mentioned; to examine into any abuses which might exist in the same; and to report such observations as should occur to them, for the better conducting and managing the business transacted in the said offices. The act, under which this enquiry was carried on, was passed in the year 1785; and it was completed in June 1788. It abounds with important and with curious matter, and cannot fail of suggesting many reflections to the politician, the antiquarian, and every intelligent observer. It shews the wonderful complexity of the machine of British government, and how extremely difficult it would be to reduce it to such a state of simplification as is proposed by some, without giving such a shock to the constitution, as might endanger its existence. Several economical reforms, it appears, might be made in various departments, but of no great magnitude. The duties, the stated salaries, and the perquisites of the ministers and

and officers of state, from the first lord of the Treasury down to the messenger, not only shew the present arrangements, but carry back the mind, in many instances, to the state of society at the time of their institution. As a specimen of the publication under review, we lay before our readers the following extract, relating to the Secretaries of State.

The establishment of the secretary of state's office in each department consists of a principal secretary of state, two under secretaries, a chief and other clerks (ten in the home, and nine in the foreign department) together with two chamber keepers, and a necessary woman.

To the home department is at present annexed a subordinate office for plantation affairs, consisting of an under secretary and three clerks. There are likewise attached generally to both departments the offices of Gazette writer, his deputy, a keeper of state papers, a collector and transmitter of state papers, two commissioners for methodizing and digesting the state papers, a secretary for the Latin language, two decyphers, and sixteen messengers.

The business of the secretary of state's office appears to consist in receiving intelligence, conducting correspondence, preparing and issuing warrants, and managing transactions relative to the executive government of the British empire. Such of this business as relates to the British dominions, and to the four states of Barbary, is carried on in the home department, in which there is a subordinate office for the affairs of the colonies. Such, on the other hand, as relates to the foreign powers of Europe, and the United States of America, is carried on in the foreign department.

The duty of the principal secretaries of state is to lay all such business before your majesty, to receive your majesty's commands thereupon, and to give the necessary orders accordingly in their respective departments.

The duty of the under secretaries is to attend to the execution of such orders, to prepare draughts of such special letters and instructions, as occasion may require; to transact themselves whatever is of the most confidential nature; and generally to superintend the business of the office in all its branches.

The duty of the chief clerk is to distribute the ordinary official business among the clerks; to see that all warrants and other instruments are duly prepared, transmitted to the proper persons for signature, and delivered to the respective parties, when application is made, and the regular

fees paid for the same; likewise that the office books are properly kept, and the public dispatches punctually transmitted. He further acts as the accountant of the office, in which capacity he receives and accounts for the secretary of state's salary, all the fees and gratuities, together with such other sums as are issued for defraying the general expence of the office.

The remaining clerks, who are distinguished by the rank of senior and junior in the home department, though without any such distinction in the foreign, obey such orders as they receive from the superiors in office, but have no particular branches of business assigned to them.

The attendance of the efficient under secretaries is constant and unremitting: that of the chief clerks is likewise constant; and the other clerks, though not always employed, are in daily attendance, and are expected to be ready for the execution of any business in which their superiors may think necessary to employ them.

The duty of the other inferior officers is sufficiently expressed by the titles of their offices, and is such as to occasion their constant attendance.

It remains to describe the duty of the officers attached generally to both departments. The offices of Gazette writer, keeper of state papers, collector and transmitter of state papers, and secretary for the Latin language, though they had each a duty originally annexed to them, obvious from their respective titles, are in their present state entirely sinecures; and the office of deputy to the Gazette writer is very nearly such, having no other duty than the insertion from time to time of official intelligence in the Gazette, according to the form and precedent. The commissioners for methodizing and digesting the state papers having been put into possession of the paper office, with a view to the arrangement of the state papers, continue to have the custody of the same, and execute at present the whole duties of the keeper, and of the collector and transmitter: they receive and arrange all books and papers transmitted to them by authority from the secretaries of state's offices, or otherwise; and obey such orders respecting the same as they receive from your majesty or your principal secretaries of state; and one of the commissioners is in daily attendance for this purpose. The duty of the decyphers is implied by their title, as is likewise that of the messengers.

The expences of these establishments are defrayed from various sources.

Out of your majesty's civil list there issues annually the sum of 640*l.* in patent salaries, and 15,260*l.* in salaries at pleasure; also the charges for stationary and incidents, which amounted in the year 1784 to 4,426*l.* 18*s.* 11½*d.*

Out

Out of the post-office revenue there issues the two several allowances granted by parliament to the clerks in the two departments; the first consisting of 1,500*l.* granted in the year 1769, in lieu of the privilege of franking letters generally; and the second of 1000*l.* granted in the year 1784, in lieu of the privilege of franking newspapers to Ireland.

From the concordatum fund in Ireland, granted out of the revenue of that kingdom, there issues the sum of 250*l.* divided amongst the under secretaries and chief clerks in the two departments.

From the East-India Company there is received the annual present of fifty guineas, divided among the principal clerks in the two departments.

In fees of office there arises a considerable sum, which amounted in the year 1784 to 7,362*l.* 14*s.* 6*d.*; a fixed proportion of which goes to under secretaries, chief clerks, and chamber keepers in each office. Out of the remainder, the principal secretaries pay the clerks salaries, and certain contingencies of office, and retain the residue for their own use.

In gratuities there arises a sum, amounting in the year 1784 to 1,721*l.* 11*s.* 6*d.* which is divided, in certain fixed proportions, among the under secretaries, chief clerks, and chamber keepers in each department.

In new years gifts, and other trifling perquisites, there arises a small sum, amounting in the year 1784 to 177*l.* 17*s.* which is for the most part the private emolument of the inferior officers in each department.

In profits from the London Gazette there arises a sum, amounting in the year 1784 to 894*l.* 18*s.* out of which the salary of 300*l.* a year is paid to the writer of the Gazette, and the remainder divided between the two principal secretaries of state. There likewise accrues from fees on the same sum, amounting in that year to 72*l.* which becomes the private emolument of the deputy writer of the Gazette.

Lastly, in profits arising from franking newspapers, there arises a sum, amounting in the year 1784 to 554*l.* 6*s.* which is the private emolument of the clerks who respectively carry on that branch of employment.

The commissioners, having stated the funds from which these offices derive their support, proceed to state the particular distribution thereof. Among the observations and inferences drawn from that statement, are the following:

According to the present mode of the distribution of these fees, five officers in each department are exclusively interested

in the amount thereof; and no difference whatever is felt in the general expence of these offices.

Of such officers the first is the secretary of state, whose income by the present arrangement varies materially, according to the surplus of fees in each year; a source of emolument which, besides being precarious, is little consistent with the dignity of his situation. Equally precarious, and equally derogatory to his rank, is that part of his income which is dependent on the profits of the London Gazette. We are therefore of opinion that both of them should be relinquished; not, however, without some substitution in lieu of the reduction that this would make in his profits; for we think, the income of so high an officer ought to be liberal, and fully adequate to the dignity and duties of his situation, but, at the same time, should arise from a certain fixed salary alone, independent of any contingent emolument whatsoever. As relating to this subject we have hereunto annexed the copy of a minute of the board of treasury, dated the 14th of March, 1783, by which it appears, that it was your majesty's most gracious intention to allow each of your principal secretaries of state a net annual salary of 4,500*l.* in lieu of every other receipt of office.

The most important reforms pointed out by the commissioners are not reductions of stated salaries, but such as relate to abuse in contracts, and extravagant fees in office.

THE HISTORY OF NEW HAMPSHIRE. By Jeremy Belknap. Vol. III.

This volume contains the geography of New Hampshire in eighteen chapters. Its situation is between 42° 41' and 45° 11' of north latitude, and between 70° 40' and 72° 20' of longitude, from the observatory of Greenwich. Its length is 168 miles; its greatest breadth is ninety miles.

Of the climate he remarks, that the air is generally pure and salubrious. During the winter months the prevailing wind is from the north-west, which is dry, cold, and bracing. It rarely brings snow, but when it does, the degree of the cold is increased.

The deepest snows fall with a north-east wind, and storms from that quarter are most

most violent, and of longest duration; after which, the wind commonly changes to the north-west, and blows briskly for a day or two, driving the snow into heaps. This effect is produced only in the open grounds; in the forest the snow lies level, from two to four feet in depth, throughout the winter. On the mountains, the snow falls earlier, and remains later than in the low grounds. On those elevated summits, the winds also have greater force, driving the snow into the long and deep gullies of the mountains, where it is so consolidated, as not to be easily dissolved, by the vernal sun. Spots of snow are seen on the south sides of the mountains as late as May, and on the highest till July.

Light frosts begin in September; in October they are more frequent, and by the end of that month, ice is made in small collections of water; but the weather is mostly serene. November is a variable month, alternately wet and dry; the surface of the ground is frequently frozen and thawed. The same weather continues through a part of December, but commonly, in the course of this month, the rivers and the earth are thoroughly frozen, and well prepared to receive and retain the snow. January often produces a thaw, which is succeeded by a severe frost. In February we have the deepest snows, and the coldest weather; but the lowest depression of the thermometer is generally followed by wet and mild weather. March is blustering and cold, with frequent flights of snow; but the sun is then to high as to melt the snow at noon. In April the open country is generally cleared of snow; but it commonly lies in the woods till May. This is the usual routine of the wintry season; but there are sometimes variations. In 1771, the snow did not fall till the end of January. In 1786, it was very deep in the beginning of December. When the snow comes early, it preserves the ground from being deeply frozen, otherwise the frost penetrates to the depth of three feet or more.

From the middle of September, the mornings and evenings begin to be so chill, that a small fire becomes a desirable companion. In October, the weather requires one to be kept more steadily; from the time that the autumnal rains come on in November, it is invariably necessary, to the end of March; in April it is intermitted at noon; a storm is always expected in May, and, till that is past, the chimney is not closed. We therefore reckon eight months of cold weather in the year.

Cattle are housed from the beginning of November. In the severest weather, nature teaches the fowls to roost on the backs of cattle, in the barns, to preserve their feet from being frozen. By the beginning of May, the grass is sufficiently grown for

cattle to live abroad; good husbandmen do not permit them to feed till the twenty-first of May; but scarcity of fodder obliges the poorer sort to depart from this rule.

The whole extent of the sea-coast is about eighteen miles. The shore is mostly a sandy beach, within which are salt-marshes, intersected by creeks. There are several coves for fishing vessels, but the only harbour for ships is the entrance of Pascataqua, where the shore is rocky.

Of the celebrated White Mountains, we have given an account in the first volume of our Magazine, page 109.

On the subject of travelling thro' New Hampshire, he observes,

There are now few places so remote from public houses, or hospitable inhabitants, as to oblige the traveller to lodge in the woods; but when this happens, either by necessity or choice, a temporary hut may be constructed, in an hour, by a person furnished with an axe. For this purpose a dry situation is chosen, as near as may be to running water. The bark of hemlock or spruce is peeled, in pieces of three or four feet long, and flattened; two or three upright crotches are set in the ground, on which a pole is fixed horizontally; from the pole are laid other sticks, in a sloping position, to the ground; on these are laid the flattened pieces of the bark, each lapped over the other, in the form of shingles; under this shed, other pieces of bark are laid on the ground, for a floor, on which are strewed small twigs for a carpet. Before the open side of the hut, is made a large fire, toward which the traveller places his feet, and being wrapped in a blanket, he passes the night very comfortably, though, if the wind be unfavourable, he may be somewhat incommoded by smoke. He is in no danger from wild beasts, who never venture to approach a fire. People who are used to the woods, do not always give themselves the trouble to build a hut, but lie wrapped in their blanket by a fire; or, in foul weather, spread their blanket on sticks, and lie under it.

In his seventh chapter he treats of the monuments and relics of the Indians.

It is well known that the original natives of this part of America, were not ambitious of perpetuating their fame by durable monuments. Their invention was chiefly employed either in providing for their subsistence, by hunting, fishing, and planting,

or in guarding against and surprising their enemies. Their houses and canoes were constructed of light and perishable materials. Their mode of travelling was to take all possible advantage of water carriage, and to shorten distances, by transporting their birchen canoes across the necks of land which were convenient for the purpose. Their manner of taking fish was either by entangling them in weirs, or dipping for them in scoop-nets, or striking them with spears. They took quadrupeds in traps or pit-falls, or shot them, as well as birds, with arrows. For the construction of their canoes and houses they used hatchets, chisels, and gouges, of stone. To cook their meat, they either broiled it on coals, or on a wooden grate, or roasted it on a forked stick, or boiled it in kettles of stone. Their corn was pounded in mortars of wood, with pestles of stone. Their bread was baked either on flat stones set before a fire, or in green leaves laid under hot ashes. Clam-shells served them for spoons, and their fingers for knives and forks. They had no sharper instruments than could be formed of stones, shells, and bones. Of these the two last are perishable by age; but of the first, relics are frequently found in the places of their former residence, generally in the neighbourhood of water-falls, and other convenient fishing places. The manner of finding them is by ploughing or digging. The most of those which have been discovered, have come to light by accident, and a few only are so perfect as to merit preservation.

The hatchet is a hard stone, eight or ten inches in length, and three or four in breadth, of an oval form, flatted and rubbed to an edge at one end; near the other end is a groove in which the handle was fastened; and their process to do it was this: when the stone was prepared, they chose a very young sapling, and splitting it near the ground, they forced the hatchet into it, as far as the groove, and left nature to complete the work by the growth of the wood, so as to fill the groove, and adhere firmly to the stone. They then cut off the sapling above and below, and the hatchet was fit for use.

The chisel is about six inches long and two inches wide, flatted and rubbed sharp at one end. It was used only by the hand, for it would not bear to be driven. The gouge differs from the chisel only in being hollow at the edge. With these instruments they felled trees, cut them into proper lengths, scooped them cut hollow for canoes, trays, or mortars, and fashioned them to any shape which they pleased. To save labour, they made use of fire, to soften those parts of the wood which were to be cut with these imperfect tools; and by a proper application of wet earth or clay,

they could circumscribe the operation of the fire at their pleasure.

"I have seen a native (says Roger Williams) go into the woods with his hatchet, carrying only a basket of corne, and stones to strike fire. When he hath felled his tree (either a chefnut or a pine) he maketh him a little hut or shed of the bark of it. He puts fire, and follows the burning of it in the midst, in many places. His corne he boils, and hath the brooke by him, and sometimes angles for a little fish. So he continueth burning and hewing, until he hath, in ten or twelve days, finished, and getting hands, launched his boat."

Beverly, in his history of Virginia, gives a similar account of the manner of making canoes, by the Indians in that part of America.

In the places of their habitations are sometimes found circular hearths of flat stones, which were laid in the middle of their wigwams. Their mode of lodging was with their feet to the fire. This custom is adopted by people who lie abroad in the woods, and by others at home. It is accounted both a preventative and a remedy for a cold.

The cellars in which they preserved their corn, are sometimes discovered in the new settlements, and their graves are frequently seen. Most of the skeletons appear to be in a sitting posture, and some remains of the instruments which were supposed necessary to their subsistence, ornament, or defence, in the "country of souls," are found with them; particularly the stone pipe for smoking tobacco, of which there are several varieties. In a piece of intervalle land near the Ossapay ponds, is a tumulus or mound of earth, overgrown with pine, in which, at the depth of two feet, several skeletons have been discovered, buried with the face downward. At Exeter, about two years ago, the remains of an infant skeleton were dug up. It was in a perpendicular position, and had been inclosed with a hollow log. Some strings of wampum were found near it, and several spoons, apparently of European manufacture.

The remains of their fields are still visible in many places; these were not extensive, and the hills which they made about their corn stalks were small. Some pieces of baked earthen ware have been found at Sanborn-town and Goff's-town, from which it is supposed that the Indians had learned the potter's art; but of what antiquity these remnants are, and whether manufactured by them or not, is uncertain.

We are indebted to them for the method of preserving the flesh of animals in snow. This is very useful to people who raise or buy large quantities of poultry for the

market. They fill the hollow parts, and pack them in a cask with snow; which, whilst it remains undisturbed, preserves the fish in its original sweetness. The Indians had another way of preserving flesh, by cutting it from the bone, and drying it in smoke; but this is now seldom used, unless the meat has been previously cured with salt, the use of which, was unknown to the savages.

The author observes, that the cultivation of the Indians was extremely imperfect.

The only objects of it were corn, beans, pumpkins, and squashes, which were planted by their women, with the aid of no instruments but stones and clam-shells; and no manure but fish. Yet their judgment of the proper season for planting cannot be amended. It was when the leaves of the white oak are as big as the ear of a mouse. Their method of girdling trees to kill them, that the land might be opened for planting, is used by some people in their first essays of husbandry. It is not only a lazy fashion, and quite inexcusable where axes may be had, but the ground needs clearing as often as the trees or branches are broken off by the wind.

The virtues of many herbs, roots, and barks, with which the country abounds, were well known to the natives, and some traditionary knowledge of this kind has been preserved, though much is lost for want of a more certain mode of preservation than human memory. Some of their medicinal operations are still practiced; but most of them are disused, being superseded by professional improvements. They raised a blister by burning *punk* or touchwood on the skin. They applied roots, boiled soft, in the form of a poultice, to the throat or other parts, when swollen or inflamed. They relieved a person chilled with cold, by pouring warm water down the throat. They attempted the cure of fevers by sweating in a covered hut, with the steam of water poured on hot stones, and then plunging into cold water. For pains in the limbs they had another mode of sweating. A number of feds were heated, and the patient wrapped in a mat, was laid on some and covered with others, till the heat of the turf was supposed to have extracted the pain. The offices of physician and priest were united in the same person, and a variety of mysterious rites accompanied his operations.

In his ninth chapter he gives many valuable particulars of the soil, cultivation, and husbandry, of New Hampshire. Of its produce, he says,

In the intervale land on Connecticut river, wheat often yields forty, and sometimes fifty bushels to the acre; but in common upland, if it produce twenty bushels, it is reckoned profitable, though it often falls short of that. Indian corn will sometimes average thirty or forty; but it is to be observed that this latter grain does not produce so largely, nor is the grain so heavy on new as on the old lands well cultivated. This however is owing much to the lateness of the season in which it is planted; if planted as early on the newly burnt land as on the old, it will be nearly as good. Of all grains, winter rye thrives best on new lands, and Indian corn, or barley on the old. Barley does not succeed well in the new land; nor is flax raised with any advantage, until the land has been cultivated for some years. The same may be said of oats and peas; but all kinds of esculent roots, are much larger and sweeter in the virgin soil, than in any other.

He mentions that the black bear is one of the most noxious animals of the forest. After remarking on the havoc they make in the corn fields, he adds a very distressing instance of the ill effects of their neighbourhood.

They are very fond of sweet apples, and will sometimes devour young twine, but very seldom attack mankind. An affecting instance of a child falling a prey to one of them, happened at Moultonborough, in the month of August, 1784. A boy of eight years old, son of a Mr. Leach, was sent to a pasture, toward the close of the day, to put out a horse, and bring home the cows. His father being in a neighbouring field heard a cry of distress, and running to the fence, saw his child laying on the ground, and a bear standing by him. He seized a stake, and crept along, with a view to get between the bear and the child. The bear took the child by the throat, and drew him into the bushes. The father pursued till he came up, and aiming a stroke at the bear, the stake broke in his hand; and the bear, leaving his prey, turned upon the parent, who, in the anguish of his soul, was obliged to retreat, and call for help. Before any sufficient help could be obtained, the evening was so far advanced, that a search was impracticable. The night was passed by the family in the utmost distress. The neighbours assembled, and at the break of day, renewed the pursuit. The child's hat, and the bridle, which he had dropped, were found, and they tracked his blood about forty rods, when they discovered the mangled corpse. The throat was torn and one thigh devoured.

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ed. Whilst they were standing round the body, the bear rose from behind a log. Three guns were fired at the same instant, which dispatched him; and a fire was immediately kindled, in which he was consumed. This was a male bear, of about three years old.

I have met with but one other instance of the same kind; it happened in the year 1731, at a new plantation on Suncook river. A man being at work in a meadow, his son, of about eight years old, was sent to call him home to dinner. On their return, there being two paths through the woods, the son going first, took one, and the father the other. At dinner the child was missing, and after waiting some time, the father went to seek him, in the path which it was supposed he had taken. To his inexpressible surprise, a bear started up from among the bushes, with the bleeding corps between his teeth.

We cannot dismiss this book without repeating two articles of their provincial laws, which might be imitated with advantage in this and other countries, if it be an advantage for the forms of law to be made less expensive and vexatious.

Conveyance of real estate is made by deeds signed, sealed, and acknowledged before a justice of the peace, and recorded in the office of county register. A conveyance is not valid against any other person but the grantor, unless it be thus acknowledged and recorded. Powers of attorney, by which a conveyance is made, and affidavits *in perpetuam rei memoriam* may also be recorded; and a copy from the record is legal evidence.

Debts, not exceeding ten pounds value, may be recovered before a single justice of the peace: who may grant a rule to refer the same to persons mutually chosen, and upon their reward may enter judgement and issue execution. If a debtor confesses before a justice a debt not exceeding ten pounds, a record is made, and execution is issued or stayed by consent of the parties. Mutual debts and executions may be set off against each other, and the balance, if any, may be levied by the sheriff. Prisoners for debt are allowed a chamber in the jailor's house, and liberty of the yard. They may employ themselves in the business of nail-making, the materials for which are provided by the county; and the labourer is allowed one fourth part of the nails which he makes. If he make oath that he is not worth more than six pounds and one suit of clothes, he may be discharged from confinement; but not from his obligation to the creditor.

The author mentions in his preface, that "as some encouragement to his work, the legislature of New Hampshire had granted him fifty pounds;" and he announces, that he is preparing materials for an American Biography.

GENERAL INSTRUCTIONS FOR THE CHOICE OF WINES AND SPIRITUOUS LIQUORS. By D. Macbride.

This book is dedicated to his Royal Highness the Prince of Wales.

Part I. describes those wines which are best to be used at the tables of the opulent.

Part II. points out those wines which alone ought to be administered to the sick.

Part III. contains instructions concerning spirituous liquors, with methods for detecting adulterations in spirits, as well as methods for improving them.

Part IV. An account of many disorders cured by the wine called *Toc-kay de Espagna*, with copies of letters to some great personages on the subject of that wine; as also copies of letters from persons of distinction, relative to its extraordinary effects. The whole extremely useful in all families.

*Si quis vero stomacho laborat. non
Aquam sed, vinum bibere oportet.*

CELSUS.

We think the author has rendered essential service to the world by publishing the work now before us, which he begins by a dutiful address to his Royal Highness the Prince of Wales, commending him for the patronage he affords to the arts and sciences; at the same time asserting, that a thorough knowledge of wines may be said to equal almost all the other sciences put together. He grounds this bold assertion on the great efficacy of certain wines in restoring and preserving health; and consequently the means of increasing population, on the number of which

depends the honour and safety of the prince. His preface deserves particular attention, where he points out the almost infinite diversity there is in the nature of the vine plants, and how rare to be had those wines which are proper to be administered to the sick. He dwells much on a peculiar species of wine he discovered in his travels, at a monastery in the interior parts of Spain, called *Toc-kay de Espagna*, and produces many respectable testimonies of its wonderful effects. We see that physicians have given it their testimony, by publishing cases in which it proved effectual, after every other wine and every other remedy had failed; and avers, that the general use of it would add millions yearly to society, a discovery that makes a new epocha in the annals of medicine.

We are presented with the following anecdotes concerning our author's name and family.

We find, by those who seem to be acquainted with the history of our author's family, that he is a native of Argyleshire, in the Highlands of Scotland, and that his name in the Gaelic language is *Brigen*, or rather *Mac il Bridgen*, which signifies, the Son of Bride of the Isles; for it is maintained by the Argyleshire antiquarians, that those of this name were rées, or kings of the Hebride Isles, no one knows for how many ages before the Roman invasion; and from their being the Caledonian kings, were afterwards kings of all Scotland, under different appellations. The principal clans in the Highlands value themselves upon being descendants of the Bridgens, particularly the *Mac Donalds*, who were kings of Scotland; the *Brodies*, the *Mac Dougalds*, the *Mac Alisters*, and many others. We do not doubt but the Bridgens of England derive their origin from the same high antiquity, and perhaps from the same stock our author sprung from. The character of his family (we are told) is handed down

from age to age, as inheriting the most noble and generous sentiments of heart and mind, and are distinguished by their connections with the most respectable families of that country, particularly the *Campbells*. Our author, at an early time of life, went to the Isle of Man, with Mr. David Ross, a wine-merchant in that island, where he acquired knowledge of most of the wines of Europe; from thence he went to France, and afterwards resided some years in Spain, where he continued to study the different natures and qualities of wines.

AN IMPARTIAL HISTORY OF THE
LATE REVOLUTION IN FRANCE,
*from its Commencement to the Death
of the Queen, &c.* 2 Vols. 8vo.
1794. Robinsons.

The advertisement to this work remarks, that a considerable portion of it has already appeared in the *New Annual Register*; and the authors have continued the narrative to "the present time, as well as the scattered and imperfect materials which have latterly reached this country would permit."

That in the "present ferment of the public mind," the claim of impartiality will not be universally acknowledged, is unhappily true; perhaps it may be added, that no impartial history can as yet be written. Not only every event on this great subject is viewed by almost all through a partial and a party medium, but many persons on both sides are industrious to discolour it, to serve their temporary purposes.

It is singular to observe how the public of Europe have fluctuated in their opinions on this amazing revolution. Its first aspect, in 1789, was that of a degraded and oppressed people anxious to lessen their distresses, by ameliorating a government badly constituted, and corruptly administered. At this period it exhibited every thing that could exalt and attract the human mind.

It was accordingly gazed at by every country in Europe with wonder and affection. The blessings of millions attended it, and the reign of philanthropy appeared likely to establish itself upon the earth.

Scarcely was this brilliant scene presented to our view, when the passions that have so long harassed society interfered to cloud it. A war which, if the treaty of Pilnitz stated in this work be genuine, was, on the part of Prussia and Austria, a war of ambition, was commenced. The calamities which so potent a confederacy inflicted on France, irritated and inflamed it. From the epoch of the Duke of Brunswick's manifesto to the present moment, the French nation appears to have been in a state of alarm and delirium. Dreadful measures, consequential to this state, have succeeded; and the sun of liberty, tinged with blood, is now contemplated by some with aversion, by others with anxiety, and by many with despondence.

In this situation all reasoning is illusive, and all narration vain. The event alone can decide how far the French revolution will conduce to increase or lessen the happiness of mankind. The evils, which every heart of sensibility must deplore, appear to be the consequences of the war, because they did not exist until some time after it began. We must therefore wait to see whether they will cease when peace shall revisit that afflicted nation. In the season of inflamed commotion and deadly hostility, no just appreciation can be formed either of characters or of actions. When the sky is shrouded with mist, every object is darkened.

Of the present performance we beg leave to say, that it is the best attempt towards an impartial history of the revolution that has been yet published. The authors will pardon us for calling it an attempt, because it does not appear to us to be very conspicuous either for novelty, fullness, or continued impartiality of information. The first volume has

great claim to praise, for the intelligence and general candour of the reflections interwoven. The second volume appears to us to be very inferior to the composition of the first, and bears evident marks of hasty compilation. Some of the notes that accompany it, correspond but indifferently to the liberality of the text. One in particular, that attempts to light up the flames of religious persecution, we think might have been omitted with advantage both to the head and heart of the writer.

Of the old government in France the authors say,

History ancient or modern affords no instance of a country, in which despotism was reduced to so complete a system as in France. The king levied taxes, by his sole authority, to a greater annual amount than are raised by the whole of those immense territories which compose the Germanic body. The people were studiously depressed by poverty, ignorance, and extortion. They had no rights, or were carefully instructed never to claim them. Every private citizen was liable to be forced by the officers of government from his starving family to work in some corvée of public concern, or of absurd magnificence—He was taxed to more than half the amount of his income; and among these one of the most oppressive was the gabelle or salt-tax, by which he was forced to pay at an exorbitant rate for that necessary commodity, while he was neither allowed to purchase when he pleased, nor to ascertain the quantity, but both were left at the discretion of the farmers of the revenue.

Tyranny exercised upon the property of a nation must ever be accompanied with a tyranny against their persons. The king and his ministers possessed an unlimited power of imprisonment—Under the pretence of preserving the public tranquility against traitors and insurgents, the detestable invention of letters de cachet was contrived: and this practice was carried to such a dreadful excess, that they were notoriously sold by the mistresses and favourites of the monarch, and even by their subordinate agents; by which any person of the higher classes, for a pecuniary consideration, might gratify, to the full extent, his envy, his caprice, or his revenge.

The chain of despotism descended. The privileged orders, as they were called, the nobility and clergy, participated in the rapine and injustice of the court. The nobility were bribed to the support of this un-

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menſe fabric of corruption and miſery, by a complete exemption from all public contributions; and their paſſions were gratified with the privilege of procuring letters de cachet, upon moſt occasions, againſt thoſe who offended or diſpleaſed them. The clergy are ſaid to have been inveſted with nearly a fifth of the net produce of the whole kingdom, excluſive of eſtates of immenſe value.

The adminiſtration of juſtice was well calculated to aſſimilate with the reſt of the ſyſtem. The criminal trials were generally ſecret, and the ſtate trials always ſo.—But the moſt complete abſurdity was, that men were not elevated to the bench of juſtice for their talents or their integrity, but the ſeats on thoſe venerable tribunals were publicly and notoriously ſold to the higheſt bidder; and it is affirmed, that the deciſions of the courts were ſcarcely leſs venal.

Groſs and audacious as were theſe abuſes, the authority by which they were ſupported was too well guarded to be eaſily overturned. A numerous mercenary army was always at the diſpoſal of the king and his favourites; a ſyſtem of police, at once the moſt perfect and the moſt arbitrary that ever was deſigned, pervaded every part of the kingdom; and a hoſt of ſpies and informers, diſperſed throughout the nation, rendered more effectual ſervice to the cauſe of deſpotiſm than even the janizaries of the monarch.

That ſo ſtupendous an edifice of tyranny ſhould ever be brought to deſtruction, is the circumſtance which ought chiefly to excite our ſurpriſe. It was formed for duration, and muſt have been permanent, had not the ambition of ſucceſſive monarchs counteracted the arrangements of the corrupt, but ingenious authors of the ſyſtem.

The paſſion for war, and the practice of funding (which ſooner or later muſt effect a violent change in all the governments of Europe), brought that of France to a premature deſtruction. Speculative men attribute too much to the diſſuſion of knowledge, when they aſcribe to this cauſe the French revolution. The diſſuſion of knowledge may teach men to feel their wrongs, but it is the painful ſenſe of oppreſſion that will ſtimulate to reſent them. The people in all countries are timid, patient, ſubmiſſive; the ſlaves of habit, of intereſt, and of prejudice; and will endure much rather than riſk every thing.

The prodigality of Louis XIV. was united with a magnificence which dazzled Europe by its ſplendour, and gratified that national vanity which has been conſidered for ages as characteristic of the French. He was ſucceeded by a prince who united in himſelf the oppoſite vices of avarice and prodigality. While immenſe ſums were expended on the fruitleſs wars of the court, and ſcarcely leſs on that ſyſtem of

intrigue by which the cabinet of France affected to direct the affairs of Europe; while the public treaſure was lavished upon proſtitutes and panders; the king had a private treaſury of his own, in which he gratified his avarice with contemplating an accumulation of property, extorted by the moſt unjuſt means from the wretched peasantry of France.

Nature had formed the heart of Louis XVI. of the beſt materials, and from his firſt acceſſion to power he appeared to make the happineſs of his people, if not the principal, at leaſt one of the great objects of his government; and had the ſtate of the finances not been irremediably bad, the reforms in adminiſtration which he effected would have immortalized his name. By diſpoſition or by habit averſe to pomp and parade, he could part without reluctance with every thing which had no farther object than to gratify thoſe puerile paſſions. Yet the character of Louis has been generally miſtaken, and one feature has been conſtantly overlooked. He was tenacious of power, and never parted with it but with extreme reluctance. This remark will meet with frequent confirmation in the courſe of this hiſtory; and indeed the miſfortunes of his concluding years appear to have been greatly aggravated, if not in a meaſure created, by the circumſtance.

The diſorder in which three fatal wars had involved the finances of the nation, and which the unexampled prodigality of his predeceſſor had increaſed, was, however, an evil not eaſily to be repaired. Nor was a rigid œconomy the characteristic of the court even of Louis XVI. However little diſpoſed to habits of proſuſion the king might be in his own perſon, the expenſive pleaſures of the queen, and the uncommon ſplendour of the court, ſerved rather to promote than to diminiſh the general diſtreſs. "Under thirty ſucceſſive miniſters," ſays Rabaut, "the court, ever craving and ever poor, had invented new reſources. To imagine a new tax was conſidered as a ſtroke of genius, and the art of diſguiſing it ſhewed the adroitiſneſs of the financier. We had already imported from Italy, under the auſpices of our regents of the houſe of Medicis, the celebrated reſource of farming out the taxes, the ſcience of which conſiſts in giving as little as you can to the ſtate, in order to levy as much as you can upon the people. The ſale of offices and commiſſions was likewiſe a tax levied upon pride and upon folly: their number increaſed every day. It is neceſſary to acquaint foreigners that, among us, was ſold the excluſive right of exerciſing ſuch or ſuch profeſſions, and that this right became a title. Patents were made out for carrying on the trade of a peruke-maker, of a coal-metier, of a ſearcher of hogs' tongues."

tongues; and these callings became exclusive; they were termed privileges. The rich purchased them as a speculation, and sold them to advantage. A certain financier had in his portfolio thirty patents for peruke-makers, which were bought of him at a high price by persons dwelling in the remotest provinces. Besides that this low kind of speculation changed the character of a people, where every thing, even honour, was become venal, these new-created offices were all so many indirect taxes; for the purchaser never failed to make the public reimburse him. It was injurious to industry, since, in order to exercise a pro-

fession, it was not necessary to have talents for it, but to be either rich already, or to borrow in order to become rich. In fine, it was an additional burden to the state, which paid the salary or the interest of every office that was sold. The number of them was enormous. A person who was employed to count them, and who grew weary of the task, ventured to estimate them at above three hundred thousand. Another calculated, that in the space of two centuries the people had been burdened with more than a hundred millions of new taxes, solely for the purpose of paying the interest of those offices."

[*To be continued.*]

POLITICAL REGISTER.

Proceedings of the British Parliament.

ON Tuesday, January 21, the king went to the House of Peers, and sending for the Commons, made the following speech from the throne:

My Lords and Gentlemen,

The circumstances under which you are now assembled require your most serious attention.

We are engaged in a contest, on the issue of which depend the maintenance of our constitution, laws, and religion, and the security of all civil society.

You must have observed with satisfaction, the advantages which have been obtained by the arms of the allied powers, and the change which has taken place in the general situation of Europe, since the commencement of the war. The United Provinces have been protected from invasion. The Austrian Netherlands have been recovered and maintained; and places of considerable importance have been acquired on the frontiers of France. The recapture of Mentz, and the subsequent successes of the allied armies on the Rhine, have, notwithstanding the advantages recently obtained by the enemy in that quarter, proved highly beneficial to the common cause. Powerful efforts have been made by my allies in the south of Europe. The temporary possession of the town and port of Toulon has greatly distressed the operations of my enemies; and in the evacuation of that place, an important and decisive blow has been given to their naval power, by the distinguished conduct, abilities, and spirit of my commanders, officers, and forces, both by sea and land.

The French have been driven from their

possessions and fishery at Newfoundland; and important and valuable acquisitions have been made both in the East and West Indies.

At sea our superiority has been undisputed, and our commerce so effectually protected, that the losses sustained have been inconsiderable in proportion to its extent, and to the captures made on the contracted trade of the enemy.

The circumstances by which the further progress of the allies has hitherto been impeded, not only proved the necessity of vigour and perseverance on our part, but at the same time confirm the expectation of ultimate success. Our enemies have derived the means of temporary exertion, from a system which has enabled them to dispose arbitrarily of the lives and property of a numerous people, and which, openly violates every restraint of justice, humanity, and religion. But these efforts, productive as they necessarily have been of internal discontent and confusion, have also tended rapidly to exhaust the national and real strength of that country.

Although I cannot but regret the necessary continuance of the war, I should ill consult the essential interests of my people if I were desirous of peace, on any grounds but such as may provide for their permanent safety, and for the independence and security of Europe. The attainment of these ends is still obstructed by the prevalence of a system in France, equally incompatible with the happiness of that country, and with the tranquillity of all other nations.

Under this impression I thought proper to make a declaration of the views and principles by which I am guided. I have ordered a copy of this declaration to be laid before you, together with copies of several conventions and treaties with different powers, by which you will perceive how

how large a part of Europe is united in a cause of such general concern.

I reflect with unspeakable satisfaction, on the steady loyalty and firm attachment to the established constitution and government, which notwithstanding the continued efforts employed to mislead and to seduce, have been so generally prevalent among all ranks of my people. These sentiments have been eminently manifested in the zeal and alacrity of the militia to provide for our internal defence, and in the distinguished bravery and spirit displayed on every occasion by my forces, both by sea and land: they have maintained the lustre of the British name, and have shewn themselves worthy of the blessings, which it is the object of all our exertions to preserve.

Gentlemen of the House of Commons,

I have ordered the necessary estimates and accounts to be laid before you; and I am persuaded you will be ready to make such provision as the exigencies of the time may require. I feel too sensibly the repeated proofs which I have received of the affection of my subjects, not to lament the necessity of any additional burthens. It is, however, a great consolation to me to observe the favourable state of the revenue, and complete success of the measure which was last year adopted, for removing the embarrallments affecting commercial credit.

Great as must be the extent of our exertions, I trust you will be enabled to provide for them in such a manner as to avoid any pressure which could be severely felt by my people.

My Lords and Gentlemen,

In all your deliberations you will undoubtedly bear in mind the true grounds and origin of the war.

An attack was made on us and our allies, founded on principles which tend to destroy all property, to subvert the laws and religion of every civilized nation, and to introduce universally that wild and destructive system of rapine, anarchy, and impiety, the effects of which, as they have already been manifested in France, furnish a dreadful but useful lesson to the present age and to posterity.

It only remains for us to continue to persevere in our united exertions: their discontinuance or relaxation could hardly procure even a short interval of delusive repose, and could never terminate in security or peace. Impressed with the necessity of defending all that is most dear to us, and relying, as we may with confidence, on the valour and resources of the nation, on the combined efforts of so large a part of Europe, and, above all, on the incontestable justice of our cause, let us tender our conduct a contrast to that of our enemies, and, by cultivating and practising the principles of humanity, and the duties

of religion, endeavour to merit the continuance of the divine favour and protection, which have been so eminently experienced by these kingdoms.

After the king had quitted the house, Lord Stair rose for the purpose of moving an humble address to his majesty, thanking him for his most gracious speech. His lordship declared, that he felt it his duty to support the measures which had been adopted by his majesty and ministers, in the prosecution of the war. The last campaign had, he insisted, been attended with the most signal advantages; we had saved the provinces of Holland, and had recovered the Netherlands from the common enemy—we had retaken Mentz, had freed Savoy, had taken many strong holds, among the rest Valenciennes, which the National Convention had called the key of Paris, and had obtained repeated and signal victories; we had obtained possession of Toulon, and thereby greatly oppressed the French, and in our evacuation of the place, had so much reduced the naval force of our enemies, that they would be unable for many years to reinitate it. His lordship then took a view of the excesses of the French; he painted in very glowing colours the cruelties practised at Lyons, in La Vendee, &c. and asserted, that upwards of two hundred miles of the finest and most fertile country in Europe had been laid waste, and the wretched inhabitants destroyed, or driven to seek shelter in those retreats wherein they must perish. Their resources for this war had been plunder—their revenue was little, in many districts the imposts were not paid at all, and in most but little attended to—their only means of carrying on the war then was by murder and rapine. He declared, that he, as anxiously as any man, wished to see peace restored, which could only be done with a probability of its being lasting with men who could be depended on; and such he in-

sisted

sisted the present ruling powers of France are not. He concluded by moving the address, which was as usual, an echo of the speech.

Lord Auckland seconded the motion. The new mode of rising in a mass in France was certainly sufficient to give alarm, but not any cause for despondency: it could not be frequently repeated, and would at length defeat its own purpose. His lordship next considered the resources of France for carrying on the war: her immense quantity of paper had now no real property to support its credit: her commerce was annihilated, and her manufactures ruined; the only exiled by rapine and plunder, but even there she was nearly exhausted. He hoped that their lordships would be unanimous in their resolution of supporting the war, till it could be terminated with honour and security.

The Earl of Guildford rose to propose an amendment. His lordship would congratulate his majesty on the success of his arms, but he would not vote for the continuance of the war, the object of which was undefined. His lordship asked, if the grounds of our going to war had not been to secure Holland and our own internal tranquillity? These had been obtained—but the object of the war was afterwards changed: it was to restore the constitution of 1789, which Lord Hood promised when he got possession of Toulon: but different proclamations had since left the object of it quite undetermined.—He said, that the finances of the emperor were exhausted, and those of the King of Prussia were nearly in the same situation: we could not therefore rely upon them, and much less on those powers to whom we had granted subsidies. After his lordship had reviewed our own resources for carrying on the war, he said that they must be diminished by it, and that, if an indemnification was wanted by us, he made no

doubt but that France would cede to us some of her islands to procure peace. As almost any peace was preferable to war, he would recommend that we should immediately propose terms of peace; he would therefore move the following amendment to the address:—"That after assuring his majesty, that their lordships were impressed with a sense of defending all that was dear to them, they most humbly requested his majesty to take an early opportunity of concluding a peace with France; and that no objection should arise to the concluding such a treaty, from the form of the government that may then exist in France."

The Duke of Portland said, he felt it so strongly incumbent upon him to give something more than a silent vote upon the occasion, that he was thus early anxious to offer himself to their lordships' notice. He had, at the commencement of the war last year, acknowledged his opinion of the justice and necessity of it; and he was now more convinced of both.

Earl Spencer thought the circumstances of the country required the union of all good men in its defence. The Earl of Coventry was of the same opinion; as was Lord Kinoul.

Earl Stanhope thought the principle of it unjust, and the prosecution calamitous. An immediate peace with France he thought the only means of saving this country; and he took this opportunity of declaring, that he would on Thursday next make a motion for an address to the king to acknowledge the French republic.

The Duke of Norfolk, Earl of Derby, Lord Londale, and Lord Lansdowne, spoke in favour of the amendment; Earl Mansfield, Lord Carlisle, and Lord Grenville, against it. On a division, the numbers were, 97 against the amendment, 12 for it; majority 85. After which the motion for the address

was put and carried. Next day the house waited on the king with the same.

Same day in the House of Commons, copies of various treaties between Great Britain on the one side, and Spain, the Two Sicilies, Prussia, Hesse-Cassel, Germany, and Baden, on the other; copies of the declaration of his majesty's ministers of the 29th of October last, and of Lord Hood's declaration to the inhabitants of Toulon, were ordered to lie on the table.

His majesty's speech having been read by the speaker, Lord Clifden rose to move an address of thanks, in which he used nearly the same arguments as were used by the Earl of Stair. Sir Peter Burrell seconded it.

Lord Wycombe said, that independent of the principles on which hostilities commenced, the manner in which they had been carried on, was open to much animadversion. We ought either not to have gone to war at all, or conducted it with a vigour and capacity suited to the means put in our power. Our revenues were exhausted, and the navy, our natural strength, neglected—to furnish subsidies to the Continental States with which we were connected. The expedition against Martinico, projected on the breaking out of the war, was shamefully inefficient for the purpose intended. The whole coast of America, from Savannah to the gulph of St. Lawrence, was without any protection whatever; and the slender force of the French in that part of the world might have obtained an easy possession of our most valuable territories; nay, even Halifax itself might have fallen into their hands. Our channel fleet, instead of having performed any effectual service against the enemy, was lying still in port, when our West India fleet was at sea, exposed to the attack of the whole Brest Squadron. The attack upon Dunkirk was planned without judgement, and

conducted without skill: supposing the acquisition to be permanent, it could be attended with no possible utility; and the expellions under the conduct of Sir Charles Grey and Sir John Jervis had been crippled, from their having left half their artillery at Nieuport. And lastly, let the behaviour of ministers with respect to neutral powers be contrasted with the magnanimous deportment of the president of the United States of America, whom they had likewise irritated by their improper measures. Under such circumstances would it not be more becoming to be sparing of abuse to those whom we could not conquer by arms? That revolution in opinion among the people of France which had been so much lamented, would be rather strengthened than checked by the continuance of hostilities; and our security would be best promoted and the humanity incident to our character least outraged, by an immediate effort to effectuate a pacification. Colonel Tarleton took the same grounds.

Sir William Milner remarked, that there seemed to be an inconsistency in the views of the allied courts and his majesty's ministers—the former desiring to restore an arbitrary government to France, and the latter avowing that their sole design was the restoration of the limited monarchy. He conceived it might be proper to intimate to the courts of Austria and Prussia, that we would only co operate with them in effectuating the latter purpose.

Mr. Courtenay compared the attempt of the allies to oblige the French to accept of a monarchy by force, to the Irish mode of celebrating a wedding, by ravishing a woman and then marrying her afterwards.

Lord Mornington represented to the house the various events which had taken place in France, since the opening of the campaign, and of the various means which the Convention

Convention employed to raise funds for the purposes of carrying on the war, deluding the people of France, and rendering them detestable in the eyes of Europe.

Mr. Sheridan said, there was no man who felt a more serious dejection of the conduct of the governing people in France than he did; and he was sorry to see, that in one of the worst and most exceptionable parts of their conduct, Great Britain had condescended to imitate them. He would venture to assert, that we had carried our system of fraternization full as far as the French had done in any one instance, without the same excuses in our favour. Our treatment of Genoa was in every respect as violent and unauthorized as that of the French upon any occasion. The last speaker he said, had stated to the house, that the Jacobins charged the Girondists with being the authors of the war; that the Girondists retorted the charge upon the Jacobins; that the mountain accused the valley, and that the valley re-echoed back the charge upon the mountain. What does all this prove? It proves that all parties in France think the war an improper measure, and wish to shift responsibility off themselves. But the house were not so immediately called upon to decide whether the French or we were the first aggressors in the war; there were two other very material points for them to discuss, namely, what was the probable end of the war, and in what manner it had been carried on? With respect to the first of these points, he would wish to ask gentlemen what would be the probable end of the war? Were we to carry it on till we had established a government in France with whom it would exactly suit us to treat? There the prospect before us was most miserable indeed, because we were engaged in a war, the object of which was to exterminate a nation infinitely superior to ourselves. As to the success of the

war, the French appeared to him to be in a situation infinitely preferable to what they were at the commencement of the war with us. They had shewn that men fighting in the cause of liberty, were inspired with a degree of enthusiastic ardour, which the first troops in the world, headed by the ablest generals, were unable to withstand.

Mr. Wyndham ably supported the original motion.

Mr. Dundas contended that our trade was protected in every quarter of the globe—that no less than 80 ships of the line, and 100 frigates were added to our navy since the commencement of the war—and that our exertions had exceeded any that had ever before been made in this country? He also ably defended the conduct of Lord Hood.

Mr. Fox said, that the question before the house had been treated in a very complicated way. He would endeavour to impress the country and that house with what he conceived to be the true state of the question. It was avowed, that while the present Jacobin power existed in France, no peace could be concluded, no treaty could be entered into with that country. Invective had been used by some, and art by others, but the true grounds of the war had been concealed. Did we not treat, notwithstanding with Dumourier? did we not treat with M. Chauvelin? did we not treat with the same Jacobin club that had been branded with so much detestation and abhorrence in this country? but what was to be inferred from this? why, that we were to have no peace. A system had been pursued in order to squander the public money, and at the same time to deceive the people. It was said, that we abhor the Jacobin system; but we do not say that a peace cannot be obtained.—Will it be said, that till the Jacobin club is destroyed, no peace can be made? If the present war went not only to the destruction of the glory,

but the very existence of the British nation, this was a *Bellum internecinum*. Now, there were two questions with respect to a peace: the first was, whether a peace with such a government was desirable; and the second, whether if we failed in the endeavour to obtain peace, the mischief would be greater than if we had not made the attempt? It might be said, that the whole despotism of France had been subverted, and that anarchy had been substituted in its place.—It was for this reason that we had fitted out armies and fleets. We saw Poland, at the very moment she was coming to improvement, seized upon by the fangs of two princes, dismembered, and obliged to sing *Te Deum* for the favours she had received at their hands. In one instance, we risked the very existence of our state; and in another we expressed our sorrow in a well turned sentence. Mr. Fox concluded with moving an amendment to the following purport—“That the house would address his majesty to take the first opportunity of offering terms of peace; and that no respect should be had, in forming the preliminaries, to the form and nature of the government of France.”

Mr. Pitt reminded the house, that after repeated discussions, it had been the decided opinion of parliament, and the country at large, that the principles upon which the war was undertaken were defensive; and that at all events it was prosecuted on grounds not only amounting to justification, but necessity; for if the points at issue previous to the declaration of war, had not been incontrovertibly settled, and even if the enemy had not actually declared war against us, we must have declared war against them; and even in that case, whatever form it might assume, it was defensive in substance. The objects of the war had undergone such repeated discussions, that it was matter of curious speculation

how gentlemen contrived to forget them. They had been repeatedly demanded; and as repeatedly he had answered, that they were those precise objects which might form the ground-works of a substantial peace, as circumstances varied with the lapse of time or the fluctuations of event, but of which it was impossible to give a precise definition. He would say, that it was, 1st, The restoration of peace with such security as would put us on the same footing as before the war. 2dly, A reasonable indemnity; and the first and greatest step to that security he conceived to be a total change of that system which had given rise to those encroachments and aggressions that had occasioned the war.

Mr. Pitt allowed, that the mere detestation of character, if it did not bear on our own safety, was no just cause for practical hostility; but if the detestation of character is coupled with circumstances of danger, every circumstance of fact and person unite to establish a system of accumulated horrors to France, and baleful effects every where—a system increasing to the greatest magnitude of mischief, and by that increase promoting additional means of extension, and accelerating its progress; and if the will denoted to extend, increases in the proportions of the power, he put it to the house, even to the enemies of the war, to consider whether any thing but crushing it could procure safety?

At five o'clock in the morning the question was called for, when there were for Mr. Fox's amendment, 59, against it, 277, majority 218.

In the House of Lords, on Thursday, Jan. 23, on the suggestion of the Duke of Norfolk that the hall was not sufficiently aired, the trial of Mr. Hastings was put off to the 13th of February.

Agreeable to the order of the day, Lord Stanhope rose to make his promised motion, for acknowledg-

ing

ing the French republic—and in a mixed mode of ludicrous anecdote and reasoning, endeavoured to prove, that it would be the wisest course this country could take to make peace with France. His lordship illustrated the nature of the French resources, and the enthusiasm of the people, numerous instances of which the public are daily put in possession of. He read copious extracts from the French constitution, and some of their modern writers, to prove that equality referred merely to the application of the law equally to all men—(But this is in direct opposition to their daily proceedings). He remarked with peculiar force, that Robespierre, who in this country was thought to have no religion, had been accused in France of being an enthusiast in religion. With these and other similar remarks, his lordship amused the house for some

time, till the Bishop of Durham called the noble lord to order, for indecorous and irrelevant discussion. He then concluded with moving, That an humble address be presented to his majesty, requesting him to acknowledge the independence of the French, and thereby open a channel which might lead to a close of the present war.

Lord Abingdon said, that if the motion had been, That the present republican anarchy of France was the fittest government for the blood-thirsty robbers and impious murderers of that country, and that by acknowledging this we should bind ourselves to keep them in that state, as the best adopted for such a race of monsters, he would with heartfelt pleasure have seconded the motion; but being what it is, it should be scouted with a horse laugh. No member seconding the motion, it was of course negatived.

P O E T R Y.

ELPHIN'S CONSOLATION:

AN ODE OF TALIESIN.

From Mr. Pennant's Journey to Snowdon.

Taliesin, when an infant, was found exposed on the water, wrapped in a leather bag, in a wear which had been granted to Elphin, son of Gwyddno, for his support. The young prince, reduced by his extravagance, burst into tears, at finding as he imagined, to unprofitable a booty. However, he took pity on the infant, and caused proper care to be taken of him. After this, Elphin professed: and Taliesin, when he grew up, wrote the following moral ode, supposed to have been addressed to the prince by the infant bard, on the night in which he was found.

ELPHIN! fair as roseate morn,
Cease, O lovely youth! to mourn;
Mortals never should presume
To dispute their Maker's doom,
Feeble race! too blind to scan,
What th' Almighty deigns for man;
Humble hope be still thy guide,
Steady faith thy only pride,
Then despair will fade away,
Like demons at th' approach of day,
Cumollo's prayers acceptance gain,
Goodness never sues in vain;

He, who form'd the sky is just,
In him alone, O Elphin, trust.
See glistening spoils in shoals appear,
Fate smiles this hour on Gwyddno's wear.

Elphin fair! the clouds dispel
That on thy lovely visage dwell;
Wipe, ah! wipe the pearly tear,
Nor let thy manly bosom fear;
What good can melancholy give?
'Tis bondage in her train to live.
Pungent sorrows doubts proclaim.
Ill suits those doubts a Christian's name;
Thy great Creator's wonders trace,
His love divine to mortal race,
Then doubt, and fear, and pain will fly,
And hope beam radiant in thine eye.
Behold me least of human kind,
Yet heav'n illumines my soaring mind.
Lo! from the yawning deep I came,
Friend to thy lineage and thy fame,
To point thee out the paths of truth,
To guard from hidden rocks thy youth;
From seas, from mountains, far and wide,
God will the good and virtuous guide.

Elphin fair! with virtue blest,
Let not that virtue idly rest;
If rous'd 'twill yield thee sure relief,
And banish far unmanly grief;
Think on that pow'r, whose arm can save,
Whoe'er can snatch thee from the grave;

He

He bade my harp for thee be stung,
 Prophetic lays he taught my tongue.
 Though like a slender reed I grow,
 Toss'd by the billows to and fro,
 Yet still, by him inspir'd, my song
 The weak can raise, confound the strong:
 Am not I better, Elphin, say,
 Than thousands of thy italy prey?

Elphin! fair as roseate morn,
 Cease, O lovely youth to mourn.
 Weak on my leathern couch I lie,
 Yet heav'nly lore I can defy;
 Gifts divine my tongue inspire,
 My bosom glows celestial fire;
 Mark! how it mounts! my lips disclose
 The certain fate of Elphin's foes.
 Fix thy hopes on him alone,
 Who is th' eternal Three in One;
 There thy ardent vows be given,
 Prayer acceptance meets from Heaven;
 Then thou shalt adverse fate defy,
 And Elphin glorious live and die.

TO THE QUEEN OF NIGHT.

THE trembling dew hang gath'ring
 round the thorn,
 And paler tints the withering flowers
 disclose;

The wandering zephyrs, till the rising morn,
 Rest on the bosom of the fading morn.

Now the young hours, that slept in buds
 the day,

On the wild thyme a softer perfume shed,
 And from the glow worm steals its mimic
 ray,

To light sweet ev'ning to her dewy bed.

Thro' ozier bowers the chilling night winds
 rise,

And shake the rain drops from the glis-
 ting leaves;

On quivering wing the fearful skylark flies,
 And the long grass the trembling prize
 receives.

Till the chaste moon unfolds her shadowy
 veil,

And severing clouds reveal her silver
 light;

While thro' the air no mortal sound pre-
 vail,

A soft, wild strain shall woo the tardy
 night.

Rise then bright witness of my hapless love,
 Of years consum'd in unavailing care,

Of these deep sighs which reason must re-
 prove,

Tho' urg'd by grief, and sanction'd by
 despair.

Yet will neglect a transient pride impart,
 That dares repine at love's severe decree;

But soon subdu'd, this proud rebellious
 heart,

In silent anguish, fondly turns to thee.

When thy soft beams behold my fading
 youth

Struggling with sorrows and depress'd by
 fears,

Too strongly charm'd to hear the voice of
 truth,

To fancy's eye it sheds celestial tears.

Still in my musing melancholy hours,
 The wild illusion on my mind impress:

To that bright source I madly trace the
 showers,

That fall in dew drops on my pensive
 breast.

By thy pale lamp, which mein'ry's faithful
 hand,

When on the sands a name belov'd I
 trace,

The spell divine can every sigh command,
 Till the light winds the magic lines

efface.

But time has stol'n from fancy's glowing
 breast,

The sweetest flow'rs hope's fancy hand
 could wreath,

Chill'd the soft glance that once my senses
 blest,

And gave a value to the air I breathe.

Still, let me think bright regent of the sky
 To sooth the rigour of my fate's decree.

The trembling tear, the unprevailing sigh,
 Tho' lost on earth, are register'd by thee.

HYMN TO CONTENT.

BY MRS. BARBAULD.

— natura beatiss
 Omnibus esse dedit, si quis cognoverit uti.
 CLAUDIAN.

O Thou, the nymph with placid eye,
 O seldom found, yet ever nigh!

Receive my temperate vow:
 Not all the storms that shake the pole

Can e'er disturb thy halcyon soul,
 And smooth unalter'd brow.

O come, in simple vest array'd,
 With all thy sober cheer display'd,

To blest my longing sight;
 Thy mien compos'd, thy even pace,

Thy meek regard, thy matron grace,
 And chaste subdued delight.

No more by varying passions beat,
 O gently guide my pilgrim feet

To find thy hermit cell;
 Where in some pure and equal sky

Beneath thy soft indulgent eye
 The modest virtues dwell.

Simplicity in attic vest,
 And innocence with candid breast,

And clear undaunted eye;
 And Hope, who points to distant years,

Fair opening through this vale of tears
 A vista to the sky.

There

There Health, thro' whose calm bosom glide
The temperate joys in even tide,
That rarely ebb or flow;
And Patience there, thy sister meek,
Presents her mild unvarying cheek
To meet the offer'd blow.

Her influence taught the Phrygian sage
A tyrant master's wonton rage
With settled smiles to meet:
Inur'd to toil and bitter bread
He bow'd his meek submitted head,
And kiss'd thy fainted feet.

But thou, O nymph retir'd and coy!
In what brown haunt dost thou joy
To tell thy tender tale;

The lowliest children of the ground,
Moss-rose, and violet blossom round,
And lily of the vale.

O say what soft propitious hour
I best may chuse to hail thy pow'r,
And count thy gentle sway!
When autumn, friendly to the Muse,
Shall thy own modest tints diffuse,
And shed thy milder day.

When Eve, her dewy star beneath,
Thy balmy spirit loves to breathe,
And ev'ry storm is laid;
If such an hour was e'er thy choice,
O! let me hear thy soothing voice
Low whisp'ring through the shade.

M A R R I E D.

Edward Hall, Esq. of Lad-lane, to Miss Greenwood, of Lancashire.

T. W. Carr, Esq. of Gray's-Inn, to Miss Frances Morton.

The Rev. George Smith, to Miss Roberts, both of Sheffield.

The Rev. — Bate, of Elton, Northamptonshire, to Miss Sharpe, of Grantham.

— Wakelyn, Esq. to Miss Holbrooke, of Walthamstow.

The Rev. R. Nares, to Miss Fleetwood.

The Rev. Thomas Barnard, to Miss Everide Martin, daughter of Sir M. Martin.

William Scoopce, Esq. of Wiltshire, to Miss Long.

Dr. James Jaffray, of Glasgow, to Miss Mary Brisbane.

Benjamin Cumberbach, Esq. of the Inner Temple, to Miss Sparks, of Shrewsbury.

Daniel Ashley, Esq. of Park Place, Cheshire, to Miss Allen, of Froditham.

George Harrison, Esq. of Ulverstone, Hampshire, to Miss Mary Kilner.

Capt. Colnet, of the Royal George East-India ship, to Miss M'Laurin, of Greenwich.

J. T. Batt, Esq. of New Hall, near Salisbury, to Miss Susan Neave, of Nunton.

Charles Cholmondeley, of Vale Royal, Esq. to Miss C. P. Smythe, of Conover Hall, Shropshire.

John Harrison, Esq. of Bourne Place, near Canterbury, to Mrs. Bransell, of Upminster Hall, Essex.

The Rev. Dr. Owen, to Mrs. Griffith, of Bangor.

Col. Duff, in the East-India Company's service, to Miss Ray.

Lieut. Col. Buckeridge, to Miss Hodgkin, of Queen-square.

Robert Levie, Esq. of Copthall-buildings, to Miss Platt, of Winchester-street.

Alexander Spiers, Esq. of Elderfield, to Miss Dundas, daughter of Sir Thomas Dundas.

James Lockhart, jun. Esq. of Pall Mall, to Miss Cox, of John-street, Bedford-square.

Francis Bradshaw, Esq. of Holbrooke, to Miss Eliza Wilmot, of Caisedden.

William Currie, Esq. M. P. to Miss Percy Gore, daughter of the late Colonel Gore.

D I E D.

At Bath, Mrs. Molineux, relict of Crisp Molineux, Esq.

In Dublin, aged 101, Mr. Owen O'Neill.

The Rev. Daniel James, of High Wycombe.

Thomas Townley Parker, Esq. high sheriff of the county of Lancaster.

The Rev. Charles Cropley, of Oakham, in Surrey.

The Rev. John Sparke, LL.D. of Wool-larton, in Northamptonshire.

Aged 91, John Cameron, of Lutterworth, Leicestershire.

The Hon. Charles Ginkell, second son of the Earl of Athlone.

At Clapham Terrace, Mrs. Barclay.

At Shareston Hall, Leicestershire, Mrs. Alicia Dorothea Charnell.

John Parker, Esq. of Woodthorpe, near Sheffield.

Aged 84, Mrs. Drummond, of Lincoln.

Dr. Ruicell, author of the History of Modern Europe.

At Wymondham, Nathaniel Watts, Esq.

John Short, Esq. of Edlington, in the county of Lincoln.

Mrs. Jane Johnson, of Stanstead, in Essex.

Aged 87, Mrs. Dennis, sister of the late Sir Peter Dennis.

The Rev. — Basket, of Sydney College, Cambridge.

Aged 87, Sir Clifton Wintringham, M. D.

Mrs. Clark, of Croydon.

Aged 77, Mrs. Grace Felton, of Park Place, Kensington.

The Rev. John Hunt, of Charles-street, St. James's-square.

At Feverham, aged 83, James Lawson, Esq.

Aged 89, Mrs. Gray, of Brackley, Northampton.

At

At Exeter, aged 80, Mrs. Elizabeth Wilson.

At the Mote, near Maidstone, the Hon. Mrs. Toher.

Edward Gibbon, Esq. author of the History of the Decline and Fall of the Roman Empire. See page 81.

Aged 60, Samuel Spalding, master maul-maker of the dock-yard, Woolwich.

John Viscount Mount Stuart, eldest son of the Earl of Bute.

Aged 74, Mrs. Bristow, of Walthamstowe.

Aged 71, Mark Holman, Esq. of Doctors Commons.

The Rev. Thomas Wolfe, of Howick, in Northamptonshire.

Miss Sly, of Upping, Hants.

Thomas Sutton, Esq. of the Custom-house.

Thomas Jordan, Esq. of Goodman's fields.

William Jordan, Esq. of Sandwich.

Mrs. Badley, of Walpole, Suffolk.

Mrs. Barrowdale, of Gracechurch-street.

Mrs. Alice Bond, of Smith street, Westminster.

The Rev. Dr. Edward Harwood.

James Lawton, Esq. of Feverham, Kent.

Walter Farquharson, Esq. commissioner of the Sick and Hurt Office.

Richard Pottinger, Esq. of Burlington. George Hunter, Esq. youngest son of Dr. Hunter, of York.

In Dublin, aged 79, the Right Hon. Lady Anne Daly.

Aged 74, John White, Esq. of Greenwich.

Suffocated with fifteen other persons, in attempting to get into the pit at the Little Theatre in the Haymarket, aged about 45, John Charles Brooke, Esq. F.A.S. Somerset Herald. His extensive knowledge in heraldry and antiquity, the kind and ready communication of that knowledge to his friends, and the uniform mildness of his manner, make his death not only sincerely lamented by his numerous acquaintance, but an almost irreparable loss to those sciences, to the cultivation of which his natural genius was peculiarly adapted. His funeral, attended to St. Benner's church by the heralds and his nearest relations, was also accompanied by his Grace the Duke of Norfolk, E.M. the Earl of Leicester, P.A.S. Sir Joseph Banks, P.R.S. Edmund Turner, Craven Ord, and John Topham, Esqrs. F.A. and R.S.S. the Rev. John Brand, Sec. A.S. James Moore, and John Caley, Esqrs. F.A.S. who paid this last tribute of regard to their deceased friend.

PRICES OF STOCKS.

	Jan. 28.	Feb. 5.	Feb. 12.	Feb. 19.
Bank Stock	144	155	160	157
3 per Cent. Consolidated	67 1/2	67 1/2	67 1/2	66 1/2
4 per Cent. Consolidated	82 1/2	83 1/2	83 1/2	82 1/2
5 per Cent. Navy	100 1/2	101	101 1/2	100 1/2
Long Annuities	20 3-16	20 3-16	20 3-16	20
Short Annuities	9 7-16	9 7-16	9 7-16	9 7-16
India Stock	197 1/2	199 1/2	—	200 1/2
India Bonds	13 pr.	6 pr.	7 pr.	18 pr.
South Sea Stock	—	—	—	—
New Navy	10 1/2 dif.	6 dif.	6 1/2 dif.	4 1/2 dif.
Exchequer Bills	5 pr.	4 pr.	7 pr.	8 pr.
Lottery Tickets	16 1/2 6	16 1/2 6	16 1/2 6	17 4 9

PRICES OF CORN AT THE CORN-MARKET.

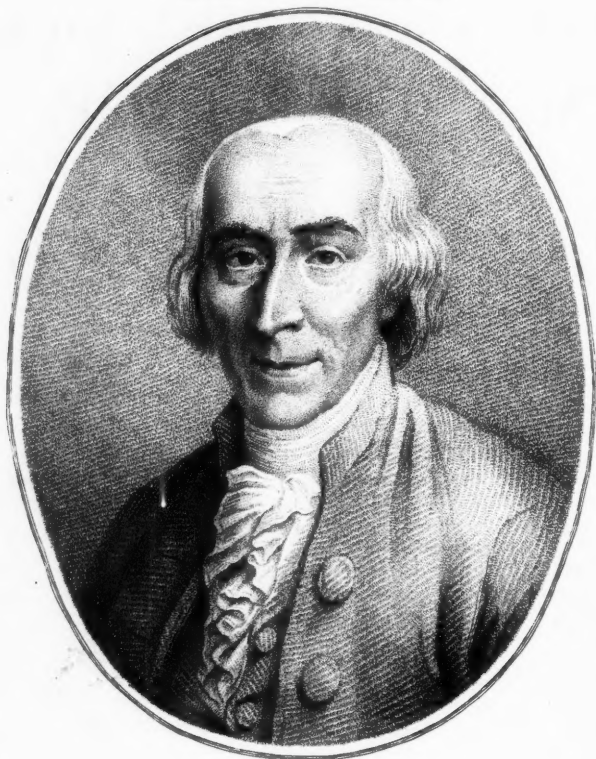
	Jan. 28.	Feb. 10.	Feb. 17.	Feb. 24.
Wheat	36s. to 46s.	38s. to 49s.	36s. to 48s.	38s. to 53s.
Barley	27s. — 34s.	26s. — 36s.	26s. — 35s.	27s. — 36s.
Rye	28s. — 30s.	30s. — 31s.	29s. — 31s.	30s. — 33s.
Oats	21s. — 28s.	22s. — 28s.	22s. — 29s.	20s. — 28s.
Pale Malt	42s. — 45s.	42s. — 45s.	42s. — 45s.	44s. — 48s.
Amber ditto	43s. — 46s.	43s. — 46s.	43s. — 46s.	45s. — 47s.
Peas	46s. — 50s.	46s. — 51s.	48s. — 52s.	47s. — 50s.
Beans	36s. — 39s.	36s. — 39s.	36s. — 39s.	36s. — 39s.
Tarps	30s. — 34s.	30s. — 33s.	30s. — 33s.	26s. — 30s.
Fine Flour	37s. — 38s.	37s. — 38s.	37s. — 38s.	40s. — 42s.
Second ditto	34s. — 35s.	34s. — 35s.	34s. — 35s.	35s. — 39s.
Third ditto	25s. — 29s.	25s. — 29s.	25s. — 29s.	28s. — 32s.

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LITERARY MAGAZINE.



M. ROLAND.

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